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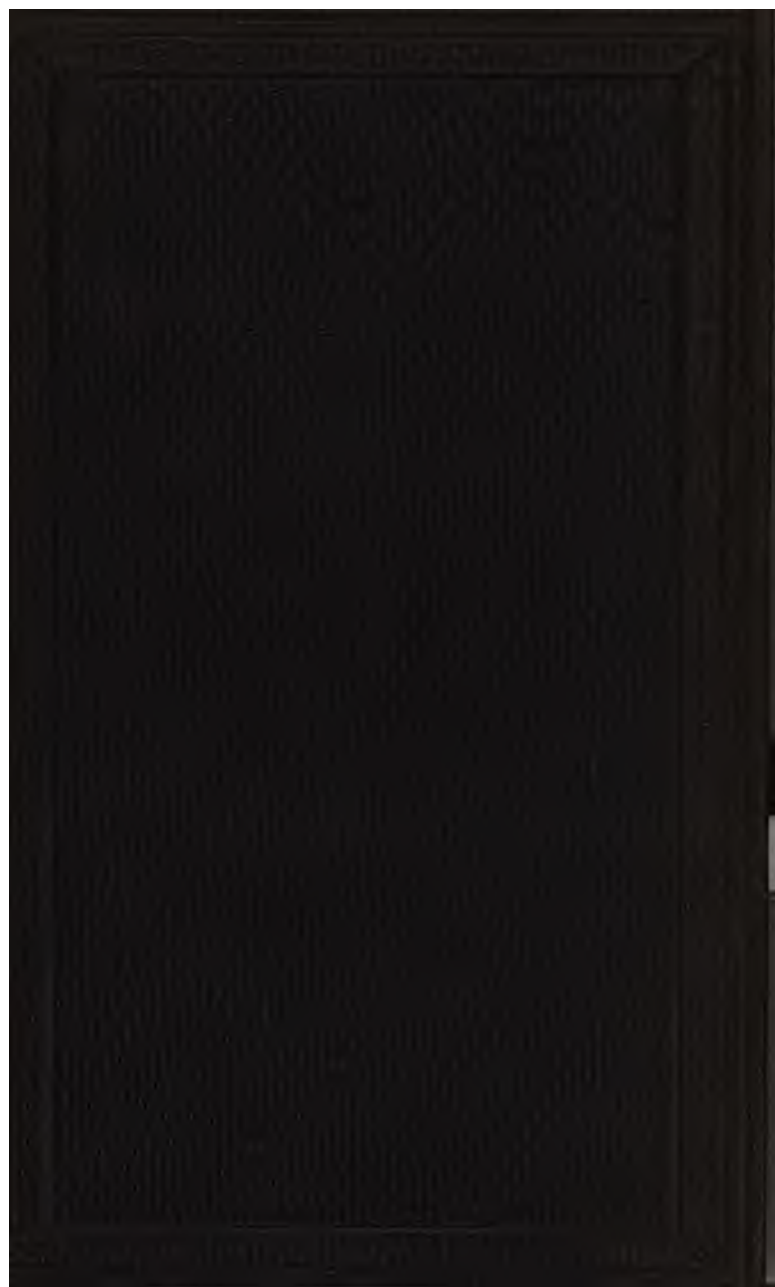
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AN
HISTORICAL AND EXPLANATORY TREATISE
ON THE
BOOK OF COMMON PRAYER.

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AN HISTORICAL
AND EXPLANATORY TREATISE
ON THE
Book of Common Prayer.

BY

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IN THE FIELDS, WESTMINSTER.

THIRD EDITION, REVISED AND ENLARGED.

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IN this (third) Edition many corrections and additions have been made, for some of which I am indebted to the suggestions of friends, and for others to the second volume of Mr Freeman's very learned and interesting work, *The Principles of Divine Service* (in two parts, Oxford and London, 1857 and 1863).

VICARAGE, ST MARTIN'S IN THE FIELDS,
December, 1863.

PREFACE.

THE following pages have been composed for the use of the theological student, but not without the hope that they may also be acceptable to that large and increasing class among the laity, who desire to be intelligent as well as faithful members of the Church. When applied to the great purpose for which it is intended, our Liturgy needs little comment; it is adapted to the wants and feelings of all; it is simple in its style, and not above the comprehension of the unlearned and the ignorant. But when studied by the light of history, it assumes a widely different aspect. It is found to be rich in memorials of the past. It derives a great part of its contents from a remote antiquity. It is a witness to the faith, the devotional habits, and sometimes to the trials and afflictions of our Christian forefathers. It bears on its surface the marks of many conflicts and controversies, which have agitated the Church in successive ages. On these accounts

it may well be regarded as a great historical monument: and the revered guide and companion of our public devotions thus becomes to us the subject of varied and interesting illustration.

Mr Wheatly's treatise on the Book of Common Prayer is deservedly held in high esteem, as a work of learning, ability and piety. A century, however, has elapsed since its publication; and we cannot wonder that, after such an interval, it should appear obsolete in some particulars, and defective in others. I trust that in many respects the present work will be found more full and comprehensive than that of Wheatly: and if in the method of treatment it is, I will not say less prolix, but less copious, I am led to think that it may not on that account be less suitable to the requirements of those for whose use it is designed.

If we would understand the Prayer Book in all its parts, and form a just estimate of its value, we must often turn to the Service-Books which it supplanted, and from which it was in a great measure compiled. It is instructive as well as interesting to observe how, in preparing a new manual of public devotion, the Reformers availed themselves of the Breviary, the Missal, and the Ritual; how the old offices were rather remodelled than altogether superseded, and the formularies were in some cases literally translated, in others paraphrased, or adapted to the use of the Reformed Church. We frequently also find that a collect is

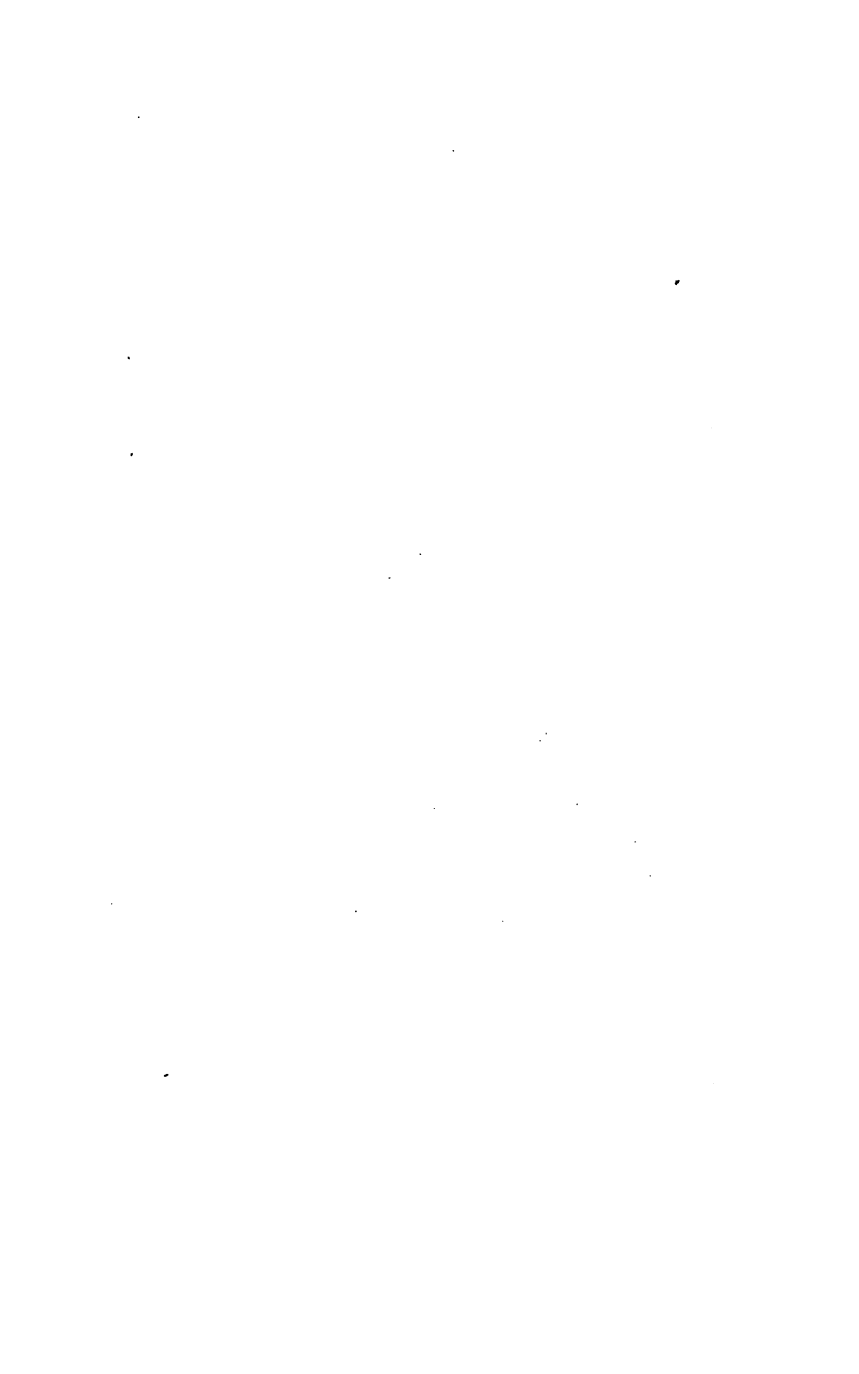
placed in a new light by a reference to its Latin original. In order to encourage and facilitate this reference, many of the original forms have been inserted in the present treatise: and where no other source is acknowledged, it will be understood that they have been taken from the well-known *Origines Liturgicæ* of Mr Palmer.

Among the recent liturgical works to which I have had recourse, may be mentioned Dr Cardwell's *Documentary Annals*, and *Conferences on the Book of Common Prayer*, Bishop Mant's and Mr Stephens's editions of the Prayer Book (the latter now in course of publication by the Ecclesiastical History Society), Mr Bailey's *Rituale Anglo-Catholicum*, Mr Maskell's *Monumenta Ritualia*, and Mr Clay's *Book of Common Prayer illustrated*.

July 23, 1853.

To the above list of books are now to be added the Rev. F. Procter's *History of the Book of Common Prayer with a Rationale of its Offices* (Cambridge, 1855), and the Rev. P. Freeman's *Principles of Divine Service*, Vol. I. (Oxford and London, 1855).

Dec. 21, 1855.



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ON THE BOOK OF COMMON PRAYER.

CHAPTER I.

*Of the Ancient Liturgies, and the liturgical books
in use at the time of the Reformation.*

WHEN Cranmer and his colleagues undertook to frame a new manual of public devotion, they wisely abstained as much as possible from original composition, and preferred to make a compilation from the time-hallowed offices of the unreformed Church. Those offices stood greatly in need of revision; for every form of mediæval superstition and misbelief had left its impress upon them. But to cast them altogether aside was neither expedient nor desirable; for independently of the claim which long usage had given them, they still contained much that was pure and excellent, the work of venerable Christian fathers and apostolic men. Not the least among the recommendations of the Book of Common Prayer is this, that a large portion of its contents is of high antiquity, and that it is thus a connecting link between the present and the past. Such being the origin of our excellent liturgy, its structure cannot be fully elucidated, without a frequent reference to the Service-books which it superseded. In order to render that reference more intelligible, I propose in the present chapter to give a brief account of the

ancient liturgies, and to trace their history from the first ages to the time of the Reformation.

First Cen-
tury.

The scanty records of the primitive Church do not enable us to say for certain, that any form of public worship was instituted by the Apostles, or enjoined by them to their disciples. It is indeed expressly stated in the Book of the Acts, that the Church was no sooner established than it was united and held together by common acts of devotion. 'They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' It may also be gathered from some passages in the

Acts ii. 42.

Acts xx. 7.
1 Cor. xvi.
2.

1 Cor. xi.
21.

1 Cor. xi. 2.
2 Thess. ii.
15.

Acts, and in the Epistles of St Paul, that special meetings of the believers were held on the first day of the week, and that the Lord's supper was celebrated at the time of the common meal. This latter practice led to certain abuses in the Corinthian Church, which were censured by the Apostle. It is not probable that the Apostles left the infant Churches without instructions as to the mode of conducting divine worship; and among the 'traditions' (παράδοσεις) which St Paul gave to his disciples, there may have been directions, more or less definite, on this head. Liturgies are indeed extant, which bear the venerable names of St James and St Mark; but as they cannot be traced back to the first age, and at no period were universally accredited as the work of apostolic men, we are not justified in assigning to them, or to any part of them, such high antiquity and authority.

Second
Century.

Descending to the age which immediately succeeded the Apostles, the commencement of the second century, we find reason to believe that fixed forms of public devotion were at that time in use. Justin Martyr, in his *First Apology*, written about 140 A.D., has given the following description of the

Communion-service, as it was celebrated in his time, and in his part of the Church, *i.e.* in Palestine. After describing the baptism of a catechumen, he thus proceeds :

‘We offer up prayers in common for ourselves, for the baptized person, and for all men. After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread, and a cup of water, and mixed wine : he takes it, and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end both of the prayers and the thanksgiving, the people answer *Amen*, which in Hebrew signifies, So be it. Then those whom we call deacons give to each person present a portion of the bread, wine, and water, over which the thanksgiving has been said, and they also carry away to the absent. This food we call the Eucharist (*εὐχαριστία*), which no one may receive, except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandments of Christ.’ Soon afterwards he speaks of ‘the food over which thanks are given in the words of His prayer,’ thus showing that the repetition of the Lord’s Prayer was part of the eucharistic service, and a little further on he says : ‘On Sunday, as the day is called, the inhabitants of town and country assemble together, and the memoirs of the apostles and writings of the prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of these worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought, as I have just de-

scribed, and he who presides sends up thanksgivings and prayers as well as he is able (ὅση δύναμις αὐτῷ), and the people answer *Amen*, &c.

The phrase ὅση δύναμις αὐτῷ, 'to the best of his ability,' in the latter passage, has by some been understood as referring not to the delivery, but to the composition, of the prayers, and has been claimed as an authority for leaving the expression of the Church's devotions to the ability and discretion of the individual Minister. The phrase is too ambiguous to be quoted with any force in this behalf; at the same time we must admit, that there is no direct proof on the other side. It may be that the public devotions of the early Christians were all prescribed and fixed by the authorities of the Church, so as to leave the Minister no power of varying them, or of introducing his own compositions: but we have no conclusive evidence that this was the case.

Fourth
Century.

In the year 325, St Cyril, Archbishop of Jerusalem, delivered a series of catechetical lectures, in one of which he described and explained the Communion-service, as it was celebrated in his own times. In many respects it agrees exactly with our own office, as will be seen from the following summary of his discourse :

'The Deacon gives water to the Priest to wash. This washing of the hands is a symbol that ye ought to be pure from all sinful and unlawful deeds; as David says, "I will wash my hands in innocency, O Lord, and so will I go to thine altar."

Ps. xxvi. 6

'Then the Deacon cries aloud, "Receive ye one another; and let us kiss one another." The kiss is a sign that our souls are mingled together, and have banished all remembrance of wrong; accordingly to the commandment of Christ, "If thou bring

Matt. v. 23.

thy gift to the altar," &c. And St Paul says, "Greet ye one another with a holy kiss." See also ^{1 Cor. xvi. 20.} 1 Pet. v. 14.

'After this the Priest cries aloud, "Lift up your hearts." For indeed we ought at that solemn season to have our heart on high with God, and not below, thinking of earth and earthly things. Then ye answer, "We lift them up unto the Lord." Then the Priest says, "Let us give thanks to the Lord." Then ye say, "It is meet and right."

'After this we make mention of heaven and earth, &c.; of angels, archangels, &c., and of the seraphim whom Isaiah saw encircling the throne of God, and who cried, "Holy, holy, holy, Lord God of Sabaoth." And we repeat this confession of the seraphim, that we may join our hymns with those of the heavenly hosts.

'Then having sanctified ourselves with these spiritual hymns, we call upon God to send his Holy Spirit upon the gifts of bread and wine lying before Him.

'Then we intreat God for the peace of the Church and world, for kings, for soldiers, for the sick and afflicted, and all who stand in need of help.

'Then we commemorate those who have fallen asleep before us; first, patriarchs, prophets, apostles and martyrs, that at their prayers God may receive our petitions; afterwards all holy fathers, bishops, and the rest of the departed, believing that our supplication will be of advantage to their souls.

'Then we say the Lord's Prayer.

'After this the Priest says, "Holy things to holy men." Then ye say, "One only is holy, one only is the Lord, Jesus Christ." For he alone is

holy by nature; we are holy by participation, and discipline, and prayer.

‘After this the chanter, with a holy melody, invites you to the communion of the holy mysteries, saying, “O taste and see that the Lord is good.”

‘Then ye receive, not common bread and wine, but the sign or antitype (ἀντίτυπον) of the body and blood of Christ:

‘Then follows a prayer and thanksgiving.’

Fifth Cen-
tury.

The ancient Greek liturgies adverted to above (at p. 2), those namely of St James, St Mark, &c. probably include the liturgy or Communion-service as it was celebrated in different parts of the Eastern Church at the beginning of the third century. They contain, however, interpolations of the fourth and fifth centuries, which cannot easily be distinguished and separated from the older portions; and as the separation of the earlier from the later parts, and the origin and date of the former, are still questions for critical speculation, it is not within the scope of the present treatise to ascertain what light these venerable monuments throw upon the devotional forms of the primitive Church. They do, however, clearly testify to the practice of the fifth century; for before the close of that period, they had assumed the form in which they are now extant, and in which, from that time to the present, they have been used in one part or another of the Eastern Church. To these must be added the various ancient liturgies of the West, such as the Roman, the Gallican, the Ambrosian, &c., which are also of high antiquity. And as all these, both the Eastern and the Western, agree together in their essential features, they manifestly point back to a common origin. By comparing them together, and taking those parts only which are common to

all, we may approximate to that more ancient service from which they are derived. Without entering upon this analysis at present, we may add, that the result of it is to exhibit a liturgy similar in its main features to that which is described by St Cyril, and shadowed out by Justin Martyr.

From what has now been said, it will be seen that the origin of liturgies, and their growth and development during the first four centuries, cannot be very clearly traced. There seems, however, to have been a gradual progress from a simple and short to a full and elaborate form of worship. It appears that for two or three centuries the offices of the Church were not committed to writing, but preserved by oral tradition: and while that state of things continued, we have no direct evidence that extemporaneous prayers were entirely excluded; but the earliest written liturgies leave no room for such effusions, and afford no warrant for supposing that they had ever been permitted. A general uniformity of worship prevailed in all the churches; but individual Bishops sometimes introduced alterations and additions, which were extensively adopted. The names of several ancient fathers, and especially that of St Basil, Bishop of Cæsarea in Cappadocia in the fifth century, are celebrated as having in this way contributed to the extension and embellishment of the Church Service.

The two principal liturgies in the Western Church were the Roman and the Gallican, which, though substantially the same, were formed independently of each other. The former has been traced back to the fifth century, and was at that time considered to be of apostolical antiquity. The Gallican liturgy, like the Gallican Church, appears to have been derived from Asia Minor, from which

Nature of
the most
ancient
mode of
Worship.

Liturgies
of the
Western
Church.
The Ro-
man and
the Galli-
can.

country missionaries were sent into Gaul at the beginning of the second century. It was in Gaul that measures were first taken to secure an uniformity of public worship, the Bishop of each province agreeing to conform his liturgy to the model of the metropolitan Church. Thus at the council of Vannes in Brittany, held for the province of Tours, in the fifth century, a canon was promulgated to the effect, 'that one and the same custom in celebrating divine service, and the same order of psalmody, should be kept in all churches; that as they held one faith and confession of the holy Trinity, so they should keep to one rule of divine offices, lest if they varied in their observations, that variation should be interpreted as a disagreement in one point or another¹.'

The Mos-
arabic.

The Gallican liturgy was used in Spain, and there took the name of *the Mosarabic*, the Christians in that country being so called from their being *mixed* with, or dispersed among, the Arabs or Moors. In course of time, however, it everywhere gave place to the Roman ritual; which was introduced into Gaul in the time of Charlemagne, and into Spain in the eleventh century.

What li-
turgy was
used in
Britain.

Whatever may have been the origin of the Church in Britain, whether it were planted by Joseph of Arimathea, or by St Paul, or, as is far more probable, by missionaries from Gaul, it appears to have been completely established, and to have had a regular hierarchy before the middle of the fourth century. But in the fifth century the ancient Celtic population, who had embraced Christianity, were dispossessed by the Saxon invader, and driven to take refuge on the western

¹ Bingham, *Ant.* xiii. 5, 2. Labbe, *Concil.* IV. 1057.

side of the island, in Cornwall, Wales, and Cumberland. The new settlers brought with them their pagan deities, Woden, Thor, and Friga, and the rest. The ground which was thus lost to Christianity was subsequently regained by the mission despatched from Rome under the monk Augustin, in the year 596; and the Saxons meekly received at the hands of foreigners that faith which, as the religion of the conquered Britons, they had treated with scorn. It is probable that the ancient British Churches used the Gallican liturgy; but there can be no doubt that Augustin brought with him the Roman Service-books. These he appears to have modified, with the permission of Pope¹ Gregory, bringing them nearer to the Gallican use; and these, in their altered form, appear gradually to have prevailed, even in those corners of the land which were still inhabited by Celts, and in which the use of the Gallican ritual had been continued.

As each Bishop had the power of making improvements in the liturgy of his Church, in process of time different customs arose, several of which became so established as to receive the names of their respective churches. Thus by degrees the

Meaning
of the
word *Use*.

¹ Thus Bede, *Hist.* i. 27: 'Interrogatio Augustini. Cum una sit fides, cur sunt ecclesiarum diversæ consuetudines, et altera consuetudo missarum in sancta Romana ecclesia, atque altera in Galliarum tenetur? Respondet Gregorius papa. Novit fraternitas tua Romanæ ecclesiæ consuetudinem, in qua se meminit nutritam. Sed mihi placet sive in Romana, sive in Galliarum, seu in qualibet ecclesia aliquid invenisti quod plus omnipotenti Deo possit placere, sollicite eligas, et in Anglorum ecclesia, quæ adhuc nova est, institutione præcipua, quæ de multis ecclesiis colligere potuisti infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt.' As to the origin of the ancient English ritual, see an able discussion by the Rev. P. Freeman, in *The Principles of Divine Service* (Oxford and London, 1855), p. 245.

uses or customs of York, Sarum (Salisbury), Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other.

Use of
Sarum.

The use or custom of Sarum derives its origin from Osmund, Bishop of that see in A.D. 1078, and Chancellor of England. It is related by Simeon of Durham, that about the year 1083, King William the Conqueror appointed Thurstan, a Norman, to be Abbot of Glastonbury. Thurstan, despising the ancient Gregorian chanting, which had been used in England ever since the sixth century, attempted to introduce in its place a modern style of chanting, invented by William of Fescamp, a Norman. The monks resisted the innovations of their abbot, and a scene of violence and bloodshed ensued, in consequence of which William sent back Thurstan to Normandy. This circumstance may very probably have turned the attention of Osmund to the regulation of the ritual in his diocese. We are informed that he built a new cathedral, collected clergy distinguished as well for learning as for a knowledge of chanting, and composed a book for the regulation of ecclesiastical offices, which was entitled the *Custom* book. The substance of this was probably incorporated into the missal and other ritual books of Sarum, which ere long were adopted by almost the whole of England, Wales, and Ireland, and which continued in use until the reign of Edward VI. The use of Sarum, however, did not altogether exclude those of York, Bangor, Hereford, and Lincoln. These were still observed in their respective districts: but their influence was small when compared with the wide reception of the use of Sarum; and neither their authors, nor the exact limits within which they prevailed, can now be ascertained.

It appears from what has been said, that at the time of the Reformation the Roman Service-books, according to the use or custom of Sarum, were generally prevalent in England. It will be proper now to give an account of those books, and of some others, to which the Reformers had recourse.

I. The Breviary. This was originally drawn up by or under the direction of Pope Gregory VII. in the eleventh century; and was a digest or compendium of the devotional offices in use at that time, many of which had been handed down from remote antiquity. Especially it contained the seven *hours*, or services for the seven seasons of the day—viz. *matins*, soon after midnight, *prime*, *terce*, *sext*, *nones*, said respectively at the first, third, sixth, and ninth hours of the day, counting from six in the morning, *vespers* at the eleventh, and *compline* at the twelfth hour, or six P.M. The Anglo-Saxon names of the *hours* were *uhtsang* (from *uhte*, morning), *primesang*, *undersang* (*undern*, the third hour), *middayasang*, *nonsang*, *evensang*, and *nightsang*¹. The service of *matins*, taking place in the night, was sometimes also called *nocturns*; it was divided into three parts, consisting of psalms and hymns, and it ended with a service called *lauds*.

Besides the *hours* for every day of the week, the Breviary also contained special services for Sundays and saints' days, the office of the Blessed Virgin, &c.

It is worthy of remark, that invocations of the Virgin Mary, and of the saints, had no place in any Breviary prior to the edition published by Bishop Haylmo in the year 1278; and a practice, which had crept in some time previously, was then established, of curtailing the passages of Scripture

¹ Canons of Ælfric XIX. ap. Wilkins' *Concilia*, I. 252.

Service-books in use before the Reformation.

The Breviary.

appointed to be read, and of introducing apocryphal legends of the saints. The custom of observing the seven hours of the day had become obsolete before the Reformation; and it was usual to join together the five morning offices, and likewise the two evening offices, so as to have only one morning and one evening service: a practice which still continues in the Roman Catholic Church. The appointment, therefore, of only two daily services in our Prayer Book, though a departure from the written order of the Breviary, was no innovation in practice.

From the services of the *hours* in the Breviary, our Reformers selected portions, which, with some few alterations and additions, make up our daily morning and evening service.

Breviary
of Quignonius.

In the year 1536 Cardinal Quignonius¹, at the request of Pope Clement VII., published a new and revised edition of the Breviary. His professed object was to give longer space in the Church-services to the reading of holy Scripture, and to diminish the quantity of apocryphal and legendary matter. In accordance with this view, he omitted many legends of saints, as well as the responds, anthems, &c., by which the reading of Scripture was interrupted. The title-page bore the motto, rarely put forward in the Roman Church, *Scrutamini Scripturas, quoniam illæ sunt quæ testimonium perhibent de me*. 'Search the Scriptures,' &c. The preface, which is written in elegant latinity, severely censures the abuses which had crept into the celebration of divine service; and some of his observations on this head have been incorporated in the preface to the Book of Common Prayer, in the section 'Concerning the service of

¹ Zaccaria, *Bibliotheca Ritualis*, p. 112.

the Church.' Compare, for instance, with a sentence in that section the following passage, in which he is speaking of the old Breviary: 'Accedit tam perplexus ordo, tamque difficilis precandi ratio, ut interdum paulo minor opera in requirendo ponatur, quam inveneris in legendo.'

The Breviary of Quignonius was a step in the right direction; and though the innovations which it made incurred the wrath of the doctors of the Sorbonne, it was permitted by the Pope, and generally received in France, Flanders, and Germany. In the edition published by himself at Venice in 1547 he speaks of the first publication of the work as a 'deliberatio, ut sic, proposita nostra sententia, judicia multorum exquireremus.'

In conformity with a decree of the Council of Trent, the Breviary was revised afresh, and published by Pope Pius V. in 1568, together with a decree, abolishing all the existing breviaries, and especially prohibiting that of Quignonius, which on account of its reforming spirit, and the respect paid in it to the Scriptures, was probably the most obnoxious of all.

The Breviary of Sarum was first printed in 1499, at Paris.

II. The Missal. The book containing the order of the holy Communion was anciently called *Sacramentarium*; but the name *Missal* in time became more usual¹, on account of the most important part of it, the order or 'canon' of the mass. It contained also the collects, epistles, and gospels, and the introits or anthems sung at the beginning of the Communion-service. But the epistles and gospels were sometimes contained in a separate book, called the *Lectionarium*; and the anthems in

Breviary
of Pius V.

The Mis-
sal.

¹ Zaccaria, p. 40.

a book, which, from their being sung on the steps of the *ambon* or pulpit, was called the *Graduale*. To the Missal of Sarum we owe the greater number of our collects, epistles, and gospels. Our Communion-service is a compilation formed from various ancient liturgies, with a small portion of original matter.

The Ritual
or Manual.

III. The book containing the occasional offices was formerly called the *Ritual*, or *Manual*. From the Sarum Manual were taken, with some alterations, our present offices of Matrimony, Visitation of the Sick, and Churching of Women.

The Pontifical.

IV. The *Pontifical* contained those offices which could only be administered by the bishop, such as Confirmation, Ordination, &c.

The Primer.

V. As the Service-books were all written in Latin, a language 'not understood of the people,' it was found necessary long before the Reformation, to publish some parts of the offices in the vulgar tongue. The books containing these translations were elementary manuals of faith, duty, and devotion, for the use of the unlearned, and were called *primers*, from the Latin *primarium*. Primers are frequently left as bequests in ancient wills; and the word occurs in Piers Ploughman, the date of which is about the middle of the fourteenth century.

During the reign of Henry VIII. three primers were printed, in the years 1535, 1539, and 1545, respectively. They contained an explanation of the Ten Commandments, the Creed, the Lord's Prayer, and the Ave Maria, an English version of the *hours*, the Litany, the Dirge, &c. The first, commonly known as *Marshall's Primer*, was published without authority. The second was prepared by John Hilsey, or Hildesley, a Dominican friar, after-

wards Bishop of Rochester; it was published by command of Cromwell, and with the consent of Cranmer, to whose censure, however, it was not submitted until it had been printed. It contains an order 'for bidding of the beads,' which is the basis of our bidding prayer, enjoined by the fifty-fifth canon. In another respect, also, it was followed by our Reformers; for where the epistles and gospels differ from those of the missal, they generally agree with the lessons for Sundays and holidays in Bishop Hilsey's primer. The edition of 1545 was called the *King's Primer*, and was probably prepared under the direction of Cranmer, if not by his hand. It has the litany (nearly in the present form), which had been published in the previous year by the king's authority. These three books have been recently republished by the late Dr Burton¹.

VI. To the preceding list are to be added two liturgical works, which were used in some of the reformed churches of the continent. The first is the *Simplex et pia deliberatio*², drawn up by Melancthon and Bucer for Hermann, Archbishop and Elector of Cologne, in whose name it was published at Bonn, in Latin, in the year 1545. It was not so much a new composition as a revision of the ancient formularies, and was taken in great measure from a reformed liturgy, prepared by Luther, and used at Nuremberg. Hermann did not succeed in establishing within his electorate the reforms which he contemplated, and in 1547

Hermann's
Consultation.

¹ See the ancient primer, probably of the fourteenth century, printed by Mr Maskell (*Mon. Rit.* Vol. II.), and the Dissertation preceding it.

² The title *deliberatio* may have been borrowed from Quignonius. See above, p. 13.

he resigned his see : but his book having been translated into English, and published at London in 1547, was employed by our Reformers in the compilation of the Prayer Book. The baptismal service is in a great measure taken from it.

Calvin's
Liturgy.

VII. Calvin's French liturgy, composed for the use of his churches at Strasburg and Geneva, and published in 1545, became better known in England through a Latin translation, which was printed in 1551 by Valerandus Pollanus, Minister of a congregation of Strasburg refugees at Glastonbury. The influence which it had upon the revision of the Prayer Book in 1552, may probably be traced in the introductory part of morning and evening prayer, and in the insertion of the ten Commandments in the Communion-service.

Calvin approved of set forms of prayer not less than the Lutheran Reformers ; but unlike the Lutherans, he chose to become an author rather than a compiler, and preferred the task of composing a new liturgy to that of reforming an old one. The precedent, which he set, of forsaking the old paths, has been carried further than he intended by his disciples, who use no forms at all, each praying in his own way, and according to his own discretion. Another point of difference between the Lutheran and Calvinistic liturgies is worthy of remark, that in the former the custom is retained of the congregation making responses to the Minister, in the latter the whole service is read by the Minister, and the congregation are not allowed to respond.

At the Reformation, all the reformed churches laid aside the Latin Service-books, and formed for themselves new liturgies in the vulgar tongue ; and it is remarkable, that the Scottish Kirk is at

the present day the only national Church without a liturgy. 'The order of Geneva,' drawn up by John Knox in 1562, was authorized by the general assembly in 1564, but never obtained general currency, and soon fell into disuse. The want of liturgical forms of prayer is a subject of regret with some of the most eminent members of that communion¹.

¹ See Preface to Cumming's edition of Knox's *Liturgy*.

CHAPTER II.

The first Prayer Book of Edward VI.

Injunctions of
Henry
VIII.

KING HENRY VIII. by his successful assertion of the Royal supremacy, struck the first great blow at the papal power in this country; and though in his reign no systematic reformation of the Church was effected, he made several attempts to correct abuses both in matters of doctrine and discipline. In the year 1536 he three times issued injunctions to the clergy; twice with consent of Convocation, and once on his own sole authority. These injunctions, besides defining certain points of doctrine, contained explanations (not altogether such as we should now adopt) as to the use to be made of images, the honour to be paid to the saints, the prayers to be offered to them, and the use of rites and ceremonies. They abrogated many holidays, as tending to superstition and idleness; they discouraged pilgrimages; they directed the clergy to teach and explain to their parishioners the creed, the Lord's prayer, and the ten Commandments in English, exhorting all parents and householders to teach their children the same. They ordered a Bible in Latin and English to be placed in the choir of every parish-church, so that it might be accessible to all who should desire to read it.

Proposals
for reform-
ation of
the Service
Books.

Meanwhile, the clergy appear not only to have cooperated with the king, but even themselves to have initiated measures for the reformation of the

ritual. In 1541 the Archbishop moved in Convocation 'that the Missals and other Liturgic Books might be reformed, omitting the names of the Pope:' and in the same year, by a regular act of that body, the Use of Sarum was made obligatory on all the clergy of the province of Canterbury; 'henceforth the whole realm shall have but one use.' Accordingly, an amended edition of the Breviary appeared the same year, printed at London by Whitchurch, who afterwards printed the Prayer Book of 1549. (Almost all preceding editions of the Service Books had been printed abroad). It is also remarkable that from the year 1535 the printing of the Service Books was suspended, as if the Authorities of the Church were contemplating the issue of them in a revised, or at least in a more popular form.

In 1542, the King desired Convocation to appoint a Committee of both houses by whom 'all mass-books, antiphoners, portuises (breviaries) in the Church of England should be newly examined, corrected, reformed.' To this important proposition the Bishops replied by appointing two of their number. The lower house at first declined to make an appointment; and if afterwards they consented, it does not appear that the deliberations of the Committee led to any definite results¹."

In the same year (1542) it was ordered by the Bishops in Convocation 'that every Sunday and holyday throughout the year, the curate of the parish, after the *Te Deum* and *Magnificat*, should read to the people one chapter of the New Testament in English, without exposition; and when

Bible
read in
churches.

¹ For a fuller account of the proceedings related in this and the preceding paragraphs, see Freeman, *Principles of Divine Service*, Vol. II. Pt. I, pp. 104—109.

the New Testament was read over, then should begin the Old¹.

The Litany
published
in English.

In 1544, the English litany, as revised by Cranmer, was published and commanded by the king to be said in churches. In his letter to Cranmer announcing this change, Henry declared it to be his wish to encourage the more regular attendance of the people at religious processions, which had fallen into neglect partly from the want of good instruction, and partly because the prayers and suffrages, being in Latin, were not understood: and he expressed a hope that the 'godly prayers and suffrages,' now set forth by him 'in our native English tongue,' would 'not be for a month or two observed, and after slenderly considered, as other our injunctions have to our no little marvel been used.'

Edward
VI.

The accession of Edward VI. in 1547 gave a new impulse to the Reformation, which from this time ceased to depend on the personal views and caprices of the monarch, and was zealously promoted by the Church at large; some of the most important measures being now originated not by the king, but by the clergy in convocation, whereas in the last reign the clergy more than once petitioned the king against the tenets of the Reformers.

Injunctions
of
Edward
VI.

In September, 1547, injunctions to the clergy were issued in the king's name, concerning church-matters in general, renewing for the most part those which had been published by Henry VIII., and containing some additional orders. These injunctions are an interesting memorial of the ecclesiastical customs and corruptions of the age. Such of them as touch upon liturgical matters are here given in an abridged form².

¹ Collier, *Eccl. Hist.* Vol. v. p. 89.

² Cardwell, *Documentary Annals*, I. 4.

‘To the intent that all superstition and hypocrisy crept into divers men’s hearts may vanish away; the clergy shall not set forth or extol any images, relics, or miracles, for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint or image; but reprov- ing the same, they shall teach that all goodness, health, and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and no other.

‘Item, that they shall make in their churches one sermon every quarter of the year at least, wherein they shall purely and sincerely declare the word of God; and in the same exhort their hearers to the works of faith, mercy, and charity, specially commanded in Scripture; and that works devised by men’s fantasies, besides Scripture, as wandering to pilgrimages, offering of money, candles, or tapers, relics or images, or kissing and licking the same, praying upon beads, or such like superstition, have not only no promise of reward in Scripture for doing of them, but contrariwise great threats and maledictions of God.

‘Item, that they shall cause such images as have been abused with pilgrimage or offerings of anything made thereto to be destroyed; and shall suffer no torches, nor candles, tapers, nor images of wax to be set before any image or picture, but only two lights upon the high altar, before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still.

‘Item, that every holiday throughout the year, when they have no sermon, they shall immediately after the gospel, recite to their parishioners in the pulpit the pater noster, the credo, and the ten Com-

mandments in English, to the intent the people may learn the same by heart.

‘Item, that they shall set up the Bible, and the paraphrase of Erasmus on the Gospels, in English, in some convenient place in the church, for the use of the parishioners.

‘Item, that they shall keep in the church a register of christenings, weddings, and burials.

‘Item, that in the time of high mass, he that saith or singeth the same, shall read or cause to be read the epistle and gospel of that mass in English, and not in Latin, in the pulpit or in such convenient place as the people may hear the same; and shall also read daily in English one chapter of the New Testament at matins, and one of the Old Testament at evensong.

‘Item, that to avoid strife and contention by reason of fond courtesy, and challengings of places in procession, and that they may the more quietly hear that which is said or sung to their edifying, no procession shall be used about the church or churchyard; but immediately before high mass the Priests and quire shall kneel in the midst of the church, and sing or say plainly the litany in English. And in the time of the litany, of the mass, of the sermon, and when the Priest readeth the Scripture to the parishioners, no one shall depart out of the church except for urgent cause; and all ringing and knolling of bells shall be utterly forborne at that time, except one bell to be rung or knolled before the sermon.

‘Item, that they shall destroy all shrines, covering of shrines, tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition: and that the churchwardens shall

provide a comely and honest pulpit, to be set up within the church.

‘Item, because through lack of preachers in many places the people continue in ignorance and blindness, all parsons, &c. shall read in the churches every Sunday one of the homilies set forth by the king’s authority.

‘Item, that all persons who understand not the Latin tongue, shall pray upon the primer set forth by King Henry VIII. And that all graces at dinner and supper shall be always said in English. And that no grammar shall be taught but that set forth by the late king’s authority’ (*i.e.* Lily’s grammar, composed by Wolsey, Colet, Lily, and Erasmus).

Then followed a form of the bidding prayer which included a prayer ‘for all men that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.’

In the same year (1547) a resolution was passed by Convocation, that the Communion ought to be administered in both kinds. This change was sanctioned by Act of Parliament, and a committee of divines, including Cranmer, Archbishop of Canterbury, and Ridley, Bishop of Rochester, was appointed to carry it into effect. The first result of their labours was the publication of a Communion-service in 1548, which was issued with the king’s proclamation, enjoining the use of it. But the powers of the commissioners were soon afterwards extended, and they were empowered to undertake the revision of all the offices of public worship, ‘having respect to the pure religion of Christ taught in Scripture, and to the practice of the primitive

Commis-
sion for
the Revi-
sion of the
Liturgy.

Church.' In the course of a few months they compiled a series of divine offices, which they entitled 'The Book of the Common Prayer, and Administration of the sacraments and other rites and ceremonies of the Church, after the use of the Church of England.' This book, having been approved by Convocation, was ratified by Parliament in January, 1549, and enjoined to be used for all divine offices from the feast of Whitsunday following. It was published by Whitchurch on the 4th of May in that year. The price was 2s. 2d. if 'unbound,' 3s. 8d. if 'in paste or boards'¹.

The Prayer Book of 1549 compared with that which is now in use.

The book of 1549 differs from our present Prayer Book chiefly in the following particulars. The morning and evening prayer began with the Lord's prayer and versicles, and ended with the third collect. The Litany was not to be used on Sundays. In the Communion-service, or Mass, as it was still entitled, the collect for purity was followed by an *introit*, or psalm, which varied, like the Collect, Epistle, and Gospel, every Sunday: the ten Commandments did not form part of that service. The prayer 'for the whole state of Christ's Church,' as it was then entitled, contained not only, as at present, a commemoration of the faithful departed, but a prayer for them. The Priest in consecrating the elements used the sign of the cross, and invoked the Spirit and Word of God for their sanctification. In delivering the bread he said only the first part of the form now in use; 'The body, &c....unto everlasting life;' and similarly, in delivering the cup (which contained wine mixed with water), 'The blood, &c. ...unto everlasting life.' During the Communion, the clerks sang 'O Lamb of God,' &c. The litany contained a petition for deliver-

¹ Clay's *Liturgies of Edward VI.* p. 158.

ance 'from the tyranny of the Bishop of Rome, and all his detestable enormities.' In the occasional offices many of the old ceremonies were preserved, such as the exorcism, the unction, and the chrisome in baptism, the sign of the cross at confirmation, the giving of gold and silver as tokens of sponsage in matrimony.

Although some important modifications were subsequently made, it may be safely asserted that the general principles of the Book of Common Prayer were fixed at its first compilation. The present will not, therefore, be an inconvenient place for shewing the principal points in which our Liturgy differs from that of the unreformed Church.

It has been already mentioned, that the seven daily offices of the Breviary were reduced by our Reformers to two, parts of the five morning services being combined for our matins, and vespers and compline for our even-song. This consolidation was necessarily accompanied with many curtailments and omissions. A month, instead of a week, was allowed for going through the psalms. The legends of the Saints and the lessons taken from the fathers of the Church were discontinued. The Athanasian creed was appointed to be said thirteen times a year, instead of every Sunday; the Apostles' creed being substituted for it at other times. The invocations of the Blessed Virgin and the Saints were abolished. Many of the collects were composed anew. The Communion-service underwent considerable alteration, as will be detailed in the proper place; the most material changes being that the ancient practice of administering the elements in both kinds was restored, and that the elevation of the host, and everything that

The Prayer Book compared with the unreformed Liturgy.

could give countenance to the dogma of transubstantiation, was done away. The vestments of the ministers were simplified. The use of crucifixes, images, incense, holy water, candles at the altar, &c., was discontinued. That part of the Roman ritual, therefore, which appealed to the imagination through the senses, the æsthetic or sensuous part of religion, was greatly reduced. The worshipper was led to lift up his heart to God without those external accessories, which having been originally introduced as aids to human infirmity, were proved by experience to be stumbling-blocks in the way of simple and genuine devotion.

But besides the alterations which were made in the Breviary, in order to remove corrupt doctrines or idolatrous practices, it may be observed that the service of our Church took at the Reformation a more penitential, doctrinal, and practical character, while the eucharistical and jubilant portions were reduced. This is what might be expected to take place, at a period when the Church was awakened suddenly to the consciousness of all those errors and abuses, into which it had been betrayed during ages of ignorance and superstition. The attitude of humility and penitence was then the most appropriate. Subsequently, and especially at the revision in 1662, after the restoration of the Church and monarchy, the portion assigned to praise and thanksgiving was somewhat increased.

A few instances are subjoined, out of many which offer themselves in proof of the foregoing observation.

1. The Litany, a service which was formerly used only at seasons of public calamity, being plaintive and supplicatory in its tone, is now used by us not only on the Wednesday and Friday in

every week, but even on the Sunday, the day of rejoicing.

2. Many changes have been made in the collects, by substituting expressions of humility for those of joy, without making any alterations of a contrary tendency. Thus the old form for the first Sunday in Advent was 'We who rejoice according to the flesh at the coming of thine only-begotten Son.' Instead of which we have 'in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility.' The old collect for St John Baptist's day was 'O God, who hast made this day worthy to be had in honour by us on account of the nativity of the blessed John, grant unto thy people the grace of spiritual joys; and direct the minds of all the faithful unto the way of eternal salvation.' Whereas to us this festival is fitly suggestive of obedience and repentance; we pray that as he was 'sent to prepare the way of thy Son our Saviour, by preaching of repentance.... we may so follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake.' The collect in the Latin Breviary for St Bartholomew's day begins thus: 'Almighty and everlasting God, who hast afforded unto us the reverend and holy joy of this day in the festival of thy blessed apostle St Bartholomew.' This preface has been altered, though the latter part of the collect is retained. Again, the excellent collect for charity used on Quinquagesima Sunday is new; and either a more doctrinal or a more practical bearing has been given to each of the collects for Christmas-day, Easter-even, Ash-Wednesday, &c. And generally it may be observed, that our collects

for Saints' days, instead of containing an expression of spiritual joy on the recurrence of the festival (as is the case in the missal), admonish us of some practical duty, which the example of each particular saint is calculated to suggest. See especially the collects for St James's, St Matthew's, St Luke's, St Mark's, St John Baptist's, Innocents' day, and the Conversion of St Paul.

3. In the Communion-service, the reading of the ten Commandments, and the response after each, are new features. The *introit*, or psalm at the commencement of the service, has been omitted, as well as the *Gloria Deo* before, and the *Gratia Deo* after the Gospel (except in so far as the latter exclamations have been retained by custom). In like manner the *Hosanna* formerly said after the *trisagion* (Holy, holy, holy, &c.) and the *Hallelujah*, used in various parts of the Church-services, have been discontinued.

4. The occasional Offices generally commence with a prefatory address to the people, setting forth the reason and use of the rite which is about to be administered. See especially the opening addresses or prefaces in the Offices of Baptism, Confirmation, Matrimony, and in the Communion-service. The sermon at the commencement of the Ordination-service is for the same purpose; and so is the Exhortation which precedes our penitential devotions at the commencement of Morning and Evening prayer.

5. In the Baptismal Service the vow of obedience is new; 'Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?' The white vesture, formerly worn as a badge of innocence, and the oil of gladness, are no longer appointed to be

used in this sacrament ; while the sign of the cross, the token of suffering and obedience, is retained.

6. The Communion-service is new.

Since the Reformation a larger share has been given to the service of praise, by the introduction, perhaps not strictly canonical, of congregational psalmody. And the general thanksgiving, which was added in 1662, and which now has a place in our daily Service, has contributed to give a more eucharistical tone to our public devotions.

A comparison of our English prayers with their Latin originals, some of which have been given in the following pages, will enable us to appreciate the consummate skill and good taste of the translators. Indeed, it is one of the felicities of the Book of Common Prayer, that it was composed in an age remarkable for purity of style and diction. Had the work been executed half a century sooner, it would have been the monument of a period at which the English tongue was not yet fully formed and harmonized ; had it been delayed fifty years later, it would hardly have failed to exhibit some of those pedantic conceits which prevailed in the latter part of the Elizabethan age. But having been framed as it was by the graceful and simple taste of Archbishop Cranmer, it is a masterpiece of devotional composition, sublime, comprehensive, fervid, unaffected, marching along with a lofty and varied melody, which has not been surpassed, perhaps hardly equalled, in any prose work of our language.

CHAPTER III.

Revisions of the Prayer Book.

Second
Prayer
Book of
Edward
VI.

THE first Prayer Book of Edward VI., though a great departure from the ancient ritual, and received with much displeasure on that account by a large portion of the nation, did not satisfy the requirements of the more active and leading spirits of the Reformation. The public mind was now in a state of rapid transition, and ancient usages which were time-honoured and inviolable in one year, were obsolete and ready for extinction in the next. The continental Reformers, who were bolder and less circumspect in general than the English, exercised considerable influence in this country; many of them were in correspondence with Cranmer and other chiefs of the movement; and two of the most eminent, Peter Martyr and Bucer, occupied the professorial chairs of theology at Oxford and Cambridge¹. Two subjects in particular were discussed with no little acrimony, the use of the surplice and other ecclesiastical vestments, and the nature of the elements in the Lord's Supper. Early in 1552 a new edition of the Prayer Book was completed by the same commissioners (as it appears) who had prepared the first; and in the spring of that year it was confirmed by Parliament.

Alterations made
in this
revision.

The first change in this revision occurs at the commencement of the Service, in the addition of the

¹ See Cardwell, *Two Prayer Books of Edward VI. compared* (Preface).

introductory part preceding the Lord's prayer. This is with much reason thought to have been suggested by the similar opening of Calvin's French liturgy¹, although it is not in substance derived from that source. The Service still concluded with the third collect. In the title of the Communion-service the words 'commonly called the mass' were laid aside; and the introits, or psalms sung while the priest went to the communion-table, were discontinued, together with the Hallelujahs and versicles. Some changes were made in the Collects. The feast of St Mary Magdalene was omitted. The words of the rubric in the first book, 'the priest standing humbly afore the midst of the altar,' were changed to 'the priest standing at the north side of the altar.' The ten Commandments were introduced, probably from Calvin's French liturgy. Prayers for the dead were laid aside, and a significant change was made in the title of the prayer 'for the whole state of Christ's Church,' (which formerly contained a prayer for the dead), by the addition of the words 'militant here in earth;' which seem intended to exclude the saints who rest from their labours. The rubric requiring that 'a little pure and clean water' should be mixed with the wine was expunged; and instead of unleavened bread, it was declared to be sufficient that 'the bread should be such as is usual to be eaten,' &c. In the prayer of consecration the words 'with thy holy Spirit bl + esse and sanct + ifie these thy gyfts, and creatures of breade and wyne, that they may be unto us the bodye and bloude of thy most derely beloved sonne Jesus Christe,' were altered to the present form, 'and grant that we receiving these thy creatures of bread and wine, according to

¹ See above, p. 16.

thy Son our Saviour Jesus¹ Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.' Thus the invocation of the Holy Ghost was omitted, as well as the sign of the cross, and the expression 'may be unto us,' &c., which was perhaps thought to savour of transubstantiation. The bread was now to be delivered to the people 'into their hands,' and not, as had previously been the custom, into the mouths of the communicants. The form of words appointed to be used in delivering the bread, 'The body, &c. . . eternal life,' was discontinued, and this clause was substituted, 'Take and eat this, &c. . . faith with thanksgiving.' The like change was made at the delivery of the cup.

In the occasional Offices various ceremonies, such as the unction and the use of the chrisome-cloth in Baptism, were now abolished, and the vestments of the Ministers were still further simplified. The surplice and the sign of the cross in Baptism were retained, notwithstanding much remonstrance on the part of the more extreme section of Reformers, amongst whom Hooper made himself conspicuous, when nominated to the see of Gloucester, by refusing to wear the episcopal vestments.

In 1553 an Act was passed appointing the fasts and festivals, as they now stand in the calendar: and a primer was published for the private use of the laity, adapted to the amended Prayer Book.

Reign of
Mary.

Upon the accession of Queen Mary in 1553, the Book of Common Prayer was suppressed, and the old Services were restored, together with the rest of the Romish system. Many of the Reformers fled to

¹ Jesu in 1552; altered to Jesus in 1572.

Frankfort, and there established a congregation, of which the celebrated John Knox was elected to be Minister. The Prayer Book was there used, but with many alterations, adapting it to the views of Calvin, to whose judgment it was referred. Those changes gave rise to some discreditable differences among the exiles, to which we need not further advert.

The death of Mary took place in November, 1558; and, considering the sanguinary measures of her reign, it would not have been surprising if a violent reaction and retaliation had ensued, upon the accession to the throne of a protestant sovereign. We view, therefore, with the more commendation the temperate sentiments which prevailed at this crisis, not only in the people at home, but among the eminent men, about 800 in number, who now returned from their exile on the continent. The disposition of Elizabeth was in accordance with this moderate tone of public opinion. Partly from principle, and partly from personal dislike, she was opposed to the party of Calvin; and having some acquaintance with the works of the ancient fathers, she was willing to turn her scholarship to account, by shaping her policy in ecclesiastical affairs according to the precedents of former times.

One of the first steps taken by Elizabeth was to appoint a committee of eight persons for the revision of the Prayer Book. The committee was selected in equal numbers from the exiles, and from those who had remained in England. In the former number were Cox, Whitehead, Grindal, and Pilkington; in the latter, Parker, May, Bill, and Sir Thomas Smith, Secretary of State, who presided. Cox and

Accession
of Eliza-
beth.

Revision
of the
Prayer
Book.

May are mentioned by Fuller in his *Church History* as two of the commissioners for drawing up the first Prayer Book of Edward VI. Parker and Grindal were subsequently Archbishops of Canterbury. Whitehead had been chaplain to Anna Boleyn. Their revision, with some amendments, was passed through Parliament and sanctioned by the Queen in the spring of 1559; and the Act of Uniformity was passed, enjoining its use from and after St John Baptist's day.

Changes
made in
this edi-
tion of the
Prayer
Book.

The changes in this edition of the Prayer Book, as compared with the second of Edward VI., were not numerous, nor in themselves important; but so far as they went, they shewed a tendency to oppose the views of the extreme reformers. Thus King Edward's second Book had appointed that a Bishop should wear no other vestment than the rochet, a Priest or Deacon no other than the surplice. The Queen's Book authorized the Minister to use such ornaments in the church as were in use in the second year of Edward VI. By this alteration the old controversy about vestments was unfortunately revived and aggravated.

In the litany, the petition against the tyranny of the Bishop of Rome, &c., was expunged, and the prayers for the Queen and the clergy and people were inserted, which were afterwards placed at the end of Morning and Evening prayer.

At the delivery of the elements in the Eucharist, the two forms of words which had been used respectively in the first and second books of Edward VI. were combined in the mode in which they are at present used. At the end of the Communion-service the rubric was omitted, which declared that by kneeling at the reception of the elements, no adoration was intended. These changes

were made in order not to exclude from communion such persons as believed in the corporal presence.

It was, doubtless, a matter of regret to many, Psalmody. that the introits had been laid aside, and that the antiphons and metrical hymns, with which the Services of the Breviary were interspersed, and some of which had been in use for more than a thousand years, were no longer sung in churches. Psalmody is not recognised in the Prayer Book of 1559; but it was allowed by the Queen's Injunctions, promulgated in the same year, which contain the following passage¹: 'For the comforting of such that delight in music, it may be permitted, that in the beginning or in the end of the common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived.' This led to the publication of the Metrical Psalter, the *Old Version*, as it is now called, by Sternhold and Hopkins, in 1562. This translation, says Collier, 'was rather permission than allowance. For notwithstanding it is said in the title of these singing Psalms, "that they were set forth and allowed to be sung in all churches before and after morning and evening prayer, and also before and after sermon," yet this allowance seems rather to import connivance than approbation; for those who have searched into this matter with the utmost care and curiosity, could never discover any authority, either from the Crown or the Convocation².' About the same time were composed many hymns and metrical versions

¹ Cardwell, *Documentary Annals*, I. 196.

² Collier, *Hist.* v. 478.

of the Canticles, some of which probably are still retained among those commonly appended to the Psalter at the end of the Prayer Book. The *New Version*, composed by the two Irishmen, Brady and Tate, was licensed by William III.

Prayer
Book in
Latin.

In 1560, upon the petition of the Universities, the Prayer Book was published in Latin by the Queen's authority, for the use of the clergy, the universities, and the public schools. This translation, however, was not received with much favour by those for whose benefit it was intended, and it appears to have been little used.

Prayer
Book in
Ireland.

A few words may here be added as to the introduction of the Prayer Book into Ireland. By the Act of Uniformity of Edward VI., passed in 1549, it was enacted that the new Book of Common Prayer should be used by all Ministers 'in any Cathedral or Parish Church or other place within this realm of England, Wales, Calyce and Marches of the same, or other the King's dominions.' Ireland, though not specially named, was included in these words. But the Prayer Book was not used in the Irish Churches till 1551, when by order of the King, a proclamation was issued for its observance. The proclamation, however, appears to have been almost entirely inoperative. Neither priests nor people could understand the Book in English; and even if persons could have been found competent to translate it into Irish, there were no types for printing in that language, and few in Ireland could read the Irish letters. In 1560, the Irish Parliament passed an Act of Uniformity, authorising exclusively the newly revised Prayer Book of Elizabeth, reciting the difficulties above mentioned, and, as a solution of them, allowing the use of the Latin Translation. It was owing to

III.] REVISIONS OF THE PRAYER BOOK. 37

the exertions of Nicholas Walsh, Bishop of Ossory in 1571, that the Irish people were provided with a translation of the Prayer Book. He was the first to introduce Irish printing-presses; and he obtained from the Government an order that the prayers of the Church should be printed in that character and language, and a church set apart in the shire-town of every diocese, where they should be read, and a sermon preached to the common people. He also commenced a translation of the New Testament from the original Greek into Irish, a work which was highly approved by Queen Elizabeth, and eventually printed in 1603.¹

In the course of this reign it became the practice to publish by authority occasional forms of prayer to be used in the churches, or in the private devotions of the people². The titles of a few of these are subjoined, as illustrative of the history and manners of the age.

A form, and also an order of public fast, to be used during this time of mortality and other afflictions, wherewith the realm at this present is visited. A.D. 1563.

A form of meditation very meet to be daily used of householders in this dangerous and contagious time. 1563.

Thanksgiving to God for withdrawing and ceasing the plague. 1563.

A form to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk. 1565.

A short form of thanksgiving to God for the delivery of the isle of Malta, &c. 1565.

¹ Mant's *History of the Church in Ireland*, i. 292.

² All these forms have been collected and republished by Mr Clay in his *Elizabethan Liturgies*.

The order of prayer to avert and turn God's wrath from us, threatened by the late terrible earthquake. 1580.

A report of the earthquake.

A godly prayer for the preservation of the Queen's majesty, and for her armies both by sea and land. 1588.

Certain prayers for the good success of the French king. 1590.

A prayer for the prosperity of the French king and nobility. 1590.

A prayer made by the Queen at the departure of the fleet. 1596.

In 1563, the Second Book of Homilies was published, which is said by Burnet to have been chiefly compiled by Bishop Jewel.

In this reign three catechisms appeared, commonly known as the greater, the middle, and the smaller catechisms. The last differs little from the Church Catechism. They are understood to have been all drawn up by Alexander Nowell, Dean of St Paul's.

During the long reign of Elizabeth, the Services of the Church underwent no further alteration of importance, although the Puritan party were loud in their remonstrances against the 'rags of popery,' which, as they thought, were still retained in the Prayer Book, and in the vestments of the Ministers.

James I.

Upon the accession of James I., the Puritans renewed their agitation, being encouraged by the hope that the new King would look favourably upon opinions which, in his native country, were generally received. They presented to him an address, called, from the number of its signatures, the millenary petition, in which they set forth their grievances. With

regard to the Church-service, they desired 'that the cross in baptism, interrogations ministered to infants, confirmations, as superfluous, may be taken away; baptism not to be ministered by women, and so explained: the cap and surplice not urged: that examination may go before the communion: that it be ministered with a sermon: that divers terms, of "priests" and "absolution," and some other used, with the ring in marriage, and other such like in the book, may be corrected: the longsomeness of service abridged: church-songs and music moderated to better edification: that the Lord's day be not profaned: the rest upon holidays not so strictly urged: that there may be an uniformity of doctrine prescribed: no popish opinion to be any more taught or defended: no Ministers charged to teach their people to bow at the name of Jesus: that the canonical Scriptures only be read in the church¹.' But the King had already in Scotland conceived a strong dislike of the Puritans. 'He had remarked in their Scottish brethren,' says Hume², 'a violent turn towards republicanism, and a zealous attachment to civil liberty; principles nearly allied to that religious enthusiasm with which they were actuated. He had found, that being mostly persons of low birth and mean education, the same lofty pretensions which attended them in their familiar addresses to their Maker, of whom they believed themselves the peculiar favourites, induced them to use the utmost freedoms with their earthly sovereign. In both capacities, of monarch and of theologian, he had experienced the little complaisance which they were disposed to shew him: whilst they controlled his commands,

¹ Cardwell, *Hist. of Conferences*, p. 130.

² *Hist. England*, chap. XLV.

Confer-
ence of
Hampton
Court.

disputed his tenets, and to his face, before the whole people, censured his conduct and behaviour.' His dislike of the Puritans was increased on his coming to England, by their clamours and vulgar importunities. However, he so far consented to their wishes as to grant a conference for discussion of the several points at issue. To this concession he was moved, perhaps, more by the desire to shew his learning and skill in polemics, than by any consideration for the welfare of the church. Accordingly, the Conference of Hampton Court was held on the 14th of January, 1604, and following days. On the part of the Church, Archbishop Whitgift was summoned to attend with seventeen or eighteen others, among whom were Bancroft, Bishop of London; Matthew, Bishop of Durham; Bilson, Bishop of Winchester; Andrews, Overall, and Barlow, Deans of Cathedrals. On the part of the Puritans, the King selected only four divines—Dr Rainolds and Dr Sparks of Oxford, and Mr Knewstubs and Mr Chatterton of Cambridge. Many of the lords of the council were present. The King presided as moderator.

The conference was conducted with much learning and moderation on the part of the clergy, and their arguments appear to have given satisfaction to the Puritan divines who were present, though not to the Puritan body out of doors. The result of the conference, as regards the Prayer Book, was very insignificant. Three or four rubrics were slightly altered; the prayer for the royal family, the occasional thanksgivings for rain, &c., and the doctrine of the Sacraments at the end of the Catechism were added; and a few changes were made in the lessons taken out of the Apocrypha. These alterations were made on the sole authority of the

King. The most important consequence in other respects was the order given for a new translation of the Bible, or rather for a revision of the Bishops' Bible, at that time commonly used in churches. In pursuance of that order, fifty-four divines were nominated to co-operate in the work of revision; and to their labours we are indebted for our excellent Authorised Version, which was published in 1611. Dr Rainolds, the chief speaker on the Puritan side in this conference¹, was president of Corpus Christi College, Oxford, a man of much learning and moderation. He subsequently conformed to the Church, and was one of the divines appointed to assist in the new translation of the Bible.

The unhappy reign of Charles I. may be passed Charles I. over with little comment, for though the dissensions connected with the Prayer Book formed no inconsiderable element in the disorders of the time, they did not produce any lasting effects upon the Service of the Church. Two facts, however, must be mentioned, which were of no little historical importance. The first is, the unwise and disastrous attempt of Laud to introduce into Scotland a Laud's
Scotch
Liturgy. liturgy very nearly resembling that of the English Church. This proceeding was indignantly resented by the Scotch people, and ended in total failure. The attempt to carry it into effect occasioned formidable riots at the time, and led ultimately to the abolition of the Scotch episcopate, the formation of the solemn league and covenant, and the invasion of England by the Scotch army. The second event The Direc-
tory. is, the suppression of the Prayer Book, and the

¹ See an interesting account of this conference by Dr Barlow, one of the interlocutors, ap. Cardwell, *Hist. Conferences*, p. 167.

promulgation of the Directory as a substitute for it, by the assembly of divines convened by the Long Parliament in 1643. In that assembly the Presbyterians had a great preponderance; and in accordance with their own practice, they prescribed extempore prayers, the directions for which were published under the title of the 'Directory for the public worship of God.' This book was established by an ordinance of both houses of Parliament in 1645.

The Protectorate.

During the Protectorate, the public use of the Prayer Book was prohibited. But we cannot doubt that many divines had recourse to it in the same way in which it was used by the learned George Bull, of whom it is related by his biographer Nelson, that while Minister of St George's, Bristol, he formed all the devotions he offered in public out of the Book of Common Prayer. 'And his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element and a carnal performance.' 'A particular instance of this happened to him while he was Minister of St George's. He was sent for to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart, and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered,

that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. After he had concluded, the father of the child returned him a great many thanks, intimating at the same time, with how much greater edification they prayed who entirely depended on the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, the badge of popery as he called it, nobody could have found the least exception against his excellent prayers. Upon which Mr Bull, hoping to recover him from his ill-grounded prejudice, showed him the office of baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion: which, with further argument that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr Bull's communion¹.

Upon the death of Oliver Cromwell, a sudden Charles II. reaction of the national feelings took place in favour of the ancient institutions both in Church and State. They who had been the most violent asserters of republican opinions, now gave their consent to the restoration of the monarchy; and the principal persons in the presbyterian body professed themselves willing to accept episcopacy, and to acquiesce in the restitution of set forms of

¹ Nelson's *Life of Bull*, p. 34.

The Savoy
Confer-
ence.

prayer. King Charles II., soon after his return to England, granted several interviews to the leaders of the Nonconformists, and on his own authority issued a declaration, making several concessions in their favour, which were to continue in force till a synod could be held, and church-matters placed on a more permanent basis. On the 25th of March, 1661, he appointed a commission of twenty-four divines, equally selected from both parties, with nine coadjutors on each side, and summoned them to meet at the palace of the Savoy in the Strand, for the purpose of revising the Liturgy. Among the episcopalian divines were Sheldon, Bishop of London; Cosin, Bishop of Durham; Henchman, Bishop of Salisbury; Sanderson, Bishop of Lincoln; Pearson, afterwards Bishop of Chester; Sparrow, and Thorndike. The chief managers of the conference on the side of the presbyterians were Richard Baxter, Reynolds, Bishop of Norwich; Lightfoot, Calamy, Bates, and Newcomen¹.

The presbyterian divines presented two papers, the one embodying their objections to the Prayer Book, the other, drawn up by Baxter, containing an entirely new liturgy, which they prayed might be adopted, as an alternative to be used by those Ministers who disapproved of the Prayer Book. He had been commissioned to prepare only some additional forms of prayer, to be inserted into the ancient service; instead of which he composed a new liturgy, altogether unlike any existing Service-book. 'It is a strong proof,' says Dr Cardwell, 'of the influence which his talents, his industry, and his piety had obtained for him among his colleagues, that they submitted this new liturgy, as

¹ See Cardwell, *Conferences*, p. 257.

well as their series of exceptions, for the consideration of the assembled divines.'

The Bishops replied to the paper of objections in a judicial, rather than an argumentative tone; and with their reply the conference, if such it may be called, was practically terminated. There was indeed, subsequently, a meeting of divines on either side for the purpose of discussing the written papers, but their debate was conducted with so much confusion and ill temper, that it led to no amicable result; and at last the following account of the conference was, by common consent, returned to the King: 'that the Church's welfare, that unity and peace and his Majesty's satisfaction, were ends upon which they were all agreed; but as to the means, they could not come to any harmony.'

In the paper of exceptions to the Liturgy, the Presbyterians, after some general censure, objected specifically—

(1) to the responses made by the parish-clerk and people, and to the alternate reading of the psalms and hymns, as causing a confused murmur in the congregation.

(2) To the mode in which the litany is framed; the petitions being uttered by the people, instead of the minister, by whom, as the mouth of the people, it should be offered to God, not in short, broken supplications, but in one solemn prayer.

(3) To the countenance given to the keeping of Lent as a fast.

(4) To the observation of Saints' days, and their vigils.

(5) To the exclusion of extempore prayer, and to the absence of any permission to ministers to say a *part* of each service at their discretion.

(6) To the defects in the version of the Scrip-

tures used throughout the Liturgy. This was the translation of Tyndal and Coverdale, as revised by Cranmer, and published in 1539, in large folio, whence it was known as 'the great Bible.'

(7) to the lessons taken out of the Apocrypha.

(8) to the Minister's rehearsing at the Communion-table any part of the service not properly belonging to the Lord's Supper.

(9) to the use of the words *Priest* and *Sunday*, instead of *Minister* and *Lord's day*.

(10) to the want of a better metrical version of the Psalms for singing.

(11) to the obsolete words remaining in the Liturgy.

(12) to the portions of the Old Testament, and Acts of the Apostles, read as *epistles*.

(13) to the phrases throughout the Prayer Book, which presume all persons within the communion of the Church to be regenerated, converted, and in a state of grace.

(14) to the Collects, as being too long in their prefaces, and too short in their petitions.

(15) to the Confession, as not expressing original sin, nor enumerating actual sins, but keeping to generalities, in which latter respect they object also to the whole body of the Common Prayer.

(16) to the imposition of divers ceremonies condemned at the Reformation, such as the surplice, the sign of the cross in baptism, and kneeling at the Lord's Supper.

The paper also contained many exceptions to particular words and phrases throughout the Prayer Book.

The Bishops, in their mode of dealing with these exceptions, were doubtless influenced very much by the consideration, that no concessions in

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matters of detail were likely to conciliate the Presbyterians, who were opposed on principle to the enforcement of any common liturgy, as superseding the 'gift' of the individual Minister. The result was that the greater part of the objections were disallowed, and only a few insignificant points were conceded.

Soon after the close of the Savoy conference, the revision of the Prayer Book was undertaken by the two houses of Convocation, and carried forward with great zeal and unanimity. Among those who were most active in forwarding this work may be mentioned Bishop Cosin and Mr Sancroft, at that time his chaplain, Bishops Henchman, Wren, Reynolds, and Sanderson. The book, as amended, was sanctioned by both houses of Convocation at the close of 1661; in the early part of the following year it passed through parliament, and received the royal assent.

The Revision of the Prayer Book in 1662.

In this revision a few concessions were incorporated, which the Bishops had promised in the Savoy conference. Thus the Sentences, Epistles, and Gospels, and other extracts from the Bible, except the psalter, the ten Commandments, and other portions of the Communion-service, were taken from the Authorised Version of 1611. The General Confession in the Communion was appointed to be said by Minister and people, and not, as formerly, by the Minister alone. A rubric was added to make more explicit the mode of consecrating the elements. In the Catechism, a slight alteration was made by changing the words 'Yes, they do perform them by their sureties, who promise and vow them both in their names,' to the present form, 'Because they promise them both by their sureties.' In the marriage-service the words

'till death us depart' were altered thus, 'till death us do part.' But other changes, agreed to by the Bishops in conference, were not adopted in the revision; e.g. the alteration of the words in the Marriage Service, 'with my body I thee worship,' to 'with my body I thee honour,' and the omission of the words 'sure and certain' in the burial service. And in general the alterations which were made were calculated rather to offend than to conciliate the Nonconformists. For instance, the absolution was ordered to be pronounced 'by the *priest* alone,' instead of 'by the minister.' The book of *Bel and the Dragon*, which had been omitted from the calendar of lessons in 1604, was now restored. In the litany the last deprecation was now made to include *rebellion* and *schism*, sins from which the nation had lately suffered so severely, as well as sedition, privy conspiracy, &c. In a subsequent petition, the words 'Bishops, Priests, and deacons,' were used instead of 'Bishops, Pastors and ministers of the Church.' In several of the Collects; as in one for Good Friday, and in those for the fifth and sixteenth Sundays after Trinity, and for St Simon and St Jude's day, the word *Church* was substituted for *congregation*. The last clause respecting the saints departed was added to the prayer for the Church militant. The declaration respecting the undoubted salvation of baptized infants dying before the commission of actual sin, which had previously been included in the preface to the Confirmation service, was now introduced as a rubric after the office of Infant Baptism, to the great discontent of the Nonconformists.

Of the remaining changes the following are the most important. A new preface and calendar of proper lessons were prefixed. The prayers for the

Queen, the Royal Family, and the Clergy, previously included in the litany, were transposed to the end of Matins and Even-song, which were made to conclude with the prayer of St Chrysostom and the benediction. The rubric after the third Collect, 'In times and places,' &c., was introduced; shewing that in many places it was then customary to conclude the service with singing¹. To the Evening Service, which had hitherto begun with the Lord's Prayer, was added the introductory part, which had been prefixed to the Morning Prayer in 1552. The Collects for the Ember Weeks, the prayers for the High Court of Parliament, and for all sorts and conditions of men, the General Thanksgiving, and that for the Restoration of Peace, were added. Several alterations were made in the Collects, Epistles, and Gospels. The rubric with regard to kneeling at the Lord's Supper, which had been inserted in 1552, and removed by Queen Elizabeth, was restored with some alteration. Several changes were made in the occasional offices. The office for the Baptism of such as are of Riper Years, and the Forms of Prayer to be used at Sea, were added. The Preface and some of the new prayers appear to have been written by Bishop Sanderson; the General Thanksgiving by Bishop Reynolds.

So dissatisfied were the Nonconformists with the result of the revision, that a proposal was made on their behalf in the House of Lords for the continuance of the existing Liturgy, and the abandonment of all the corrections made in Convocation.

It is well observed by Dr Cardwell², that 'the revision of Charles II., memorable as a passage of history, is no less instructive as an example. Be-

¹ See above, p. 35.

² *Conferences*, p. 464.

ginning in a sense of thankfulness that the times of trouble were at an end, in a generous spirit of forgiveness for past sufferings, and in a prevailing disposition to renounce private interests and to include all reasonable worshippers within one common ritual, it terminated in a stricter interpretation of religious faith, in more rigorous requirements of ecclesiastical discipline, and in an increased amount of civil disabilities.'

William
III.

From the year 1662 the Prayer Book has remained without alteration. As the revolution of 1688 was warmly supported by the dissenters, William III. was not wanting in endeavours to requite their past services, and to secure their good-will for the future. Measures of comprehension and toleration were proposed by him in their behalf, but were counteracted by the circumstances of the times. In the autumn of 1689 a royal commission was appointed to deliberate generally on ecclesiastical matters, and especially to prepare alterations of the Liturgy and the Canons, with a view to the comprehension of Nonconformists. This commission, consisting of ten Bishops and twenty other divines, included Stillingfleet, Beveridge, Burnet, Patrick, Tillotson, Hall, and Tenison. They proceeded some way in their work; but the result of their labours was not laid before Convocation, nor suffered to transpire to the public¹. The downfall of

¹ The changes in the Prayer Book contemplated by the Commissioners of 1689 are enumerated by Lathbury, *Hist. Convocation*, p. 267. They may now also be seen *in extenso* in the Report which the Commissioners prepared for Convocation, a document long supposed to be lost, but recently found in the library of Lambeth Palace, and printed by order of the House of Commons, June, 1854. See also Mr Procter *On the Prayer Book*, p. 144.

episcopacy in Scotland produced a not unreasonable alarm in the English Church, and made the clergy more than ever suspicious of the Nonconformist body. On the other hand, the Non-jurors, however unpopular their opinions might be, had acquired universal respect by the sacrifices they had made in the maintenance of those opinions; and it was feared, that if any change were made in the Liturgy, they might carry the people along with them in rejecting that change as a schismatical innovation. From these causes the Convocation was indisposed to consider the revision of the Prayer Book; in order, therefore, to avoid a collision with that body, William suspended its deliberations by proroguing it.

Among the tests which are required of the clergy, in proof of their fitness for their sacred office, is included a Declaration that they approve of the Book of Common Prayer. Such a Declaration they make in two forms, prescribed by two different Authorities:—

(I.) By the Canons passed in the Convocation of the Clergy in 1603, it is appointed that every person upon Ordination to Deacon's or Priest's Orders, or on Institution to any Benefice, or on being licensed to any Cure of Souls, shall subscribe the three articles of the 36th Canon, the second of which declares that 'The Book of Common Prayer and of Ordering of Bishops, Priests and Deacons containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said Book prescribed, in Public Prayer and Administration of the Sacraments, and none other¹.'

¹ This Declaration is still (1863) required of Masters of Arts and Doctors at Oxford.

(II.) By the Act of Uniformity of 1662, it is enacted that every person upon being promoted to any Ecclesiastical Benefice or Promotion, shall upon some Lord's day within two months after he comes into possession thereof, openly in Church before the congregation declare his unfeigned assent and consent to the Use of all things contained in the Book of Common Prayer, in these words and in no other: 'I, A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England* (now altered to *the United Church of England and Ireland*); *together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*'

It will be observed that the Declaration enacted by Parliament in 1662 is more stringent in its terms than that which was imposed by Convocation in 1603. The difference may have been caused by that tendency to repel rather than to conciliate (no unnatural consequence of the rebound from Puritanism) which prevailed in the Church at the commencement of the reign of Charles II., and of which we have already had occasion to take notice. (See *supra*, p. 49.)

In 1689, an attempt was made to modify the subscription required by the Act of Uniformity. In the measure known as the 'Act of Comprehension' a clause was inserted, substituting an expression of general approval for the terms of particular assent and consent required by the existing

law. The measure was carried through the House of Lords; but meeting afterwards with opposition from various quarters, it was abandoned in the House of Commons¹.

Soon after the separation of the United States from Great Britain, the Episcopal Church of America proceeded in their General Convocation to revise the Book of Common Prayer. In 1789 an edition was promulgated, which has from that time (with some slight alterations) continued to be used in America. The following are the most important points in which it differs from the English Book.

Selections from the psalms are prefixed to the Psalter, with permission to use them instead of the ordinary psalms for the day. A different arrangement is made of the Old Testament lessons for Sundays, and proper lessons for Sundays are appointed from the New Testament. The Athanasian Creed is omitted. In the Communion Service, after the ten Commandments, may be read, at the Minister's discretion, the two great Commandments given by our Lord as the substance of the law; the prayer of consecration is assimilated to that in the first Book of Edward VI. and in the Scotch Liturgy, by the addition of the Oblation, and the Invocation of the Holy Spirit. In the Burial Service, the words 'to take out of this world the soul of our deceased brother' are substituted for 'to take unto himself the soul of our dear brother here departed;' and 'looking for the general resurrection in the last day, and the life of the world to come,' for 'sure and certain hope,' &c. In the last prayer but one, the American service reads, 'We give thee hearty thanks for the good example of all those thy servants who having finished their course

¹ See Macaulay's *Hist. England*, III. 91—100.

in faith, do now rest from ~~their~~ labours:' it also omits the petition for the accomplishment of the number of the elect. In the Ordinal, at the ordination of Priests, permission is given to the Bishop, instead of the present form 'Receive ye the Holy Ghost...whose sins thou dost forgive,' &c. to use the following as an alternative; 'Take thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands; and be thou a faithful dispenser of the word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost.' Several of the occasional services, especially that for Matrimony, are abridged, the Communion Service is omitted, and some archaisms are removed; thus 'Our Father, who art in heaven,' is read instead of 'which art;' and in the Creed, the clause 'he descended into hell' is altered to 'he went into the place of departed spirits,' with a permission to omit it altogether. The first Thursday in November, unless the civil authority should appoint another day, is set apart as a day of Thanksgiving for the fruits of the earth. At Baptism, parents are allowed to be sponsors for their children, if they desire it; and the sign of the cross may be omitted.

Mr Caswall, from whose work on *America and the American Church*¹, this comparison is taken, says, in conclusion, 'The above account will fully justify the following assertion of the American Church contained in the Preface to the Prayer Book; "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." And indeed,

¹ P. 239, &c.

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considering the circumstances in which the Church was placed, the discerning reader, far from objecting to the number of these alterations, will be disposed to wonder, that amid discordant opinions and conflicting wishes, so great an agreement has been successfully maintained.'

CHAPTER IV.

The Preface and Calendar.

The Preface.

THE present Preface was added at the last revision in 1661, and is said to have been composed by Dr Sanderson, Bishop of Lincoln. It recounts the circumstances under which the revision was commenced, the principles on which it was conducted, and the principal alterations in which it resulted.

The sections which follow 'Concerning the Service of the Church,' &c., form, with some few alterations and additions, the original preface of the Prayer Book, as it was published in 1549. The first treats of the corruptions which in course of time had crept into the old Service-books, especially with regard to the reading of Scripture; the second assigns reasons for the abolition of some ceremonies, and the retention of others; the third and fourth appoint the order in which the psalter and the rest of holy Scripture are to be read.

The 'uncertain stories and legends' for the most part related to the Saints, and were read on Saints' days.

The 'responds' were short anthems introduced in the middle of a Scripture lesson, intended, perhaps, to give the congregation time for meditating on what had been read, but more likely to divert their minds from it, and to take off from its force.

The 'verses' were the versicles which in the Breviary follow a respond.

'Commemorations' mean the collects and an-

thems of a festival continued for some days afterwards¹.

The term 'synodals' is said to mean the recital during service of the canons of provincial synods.

The 'pie' was the table in the old Roman offices, shewing the services appointed to be read on each day. It is thought to have taken the name *pie*, in Latin *pica*, from the party-coloured letters of which it consisted. By the Greeks it was called *πύλαξ*.

'Invitatories' were verses or psalms, used for the purpose of calling the congregation to acts of praise or prayer. The *Venite exultemus* was used in this way, and still occupies nearly the same place in the daily service which it had in the Breviary.

The word 'Calendar' is derived from *calendæ*, The Calendar. the first day of the Roman month. *Calendarium* in Latin originally signified an account-book for registering debts, the interest on which fell due on the calends of each month.

The most ancient Christian Calendar, or menology, is said to have been composed at Rome in the middle of the fourth century. It contained the ~~pagan~~ as well as the Christian festivals, which were at that time few in number. The table of lessons appointed to be read each day was called *lectionarium*, and appears to have been in use in the fifth century; but when or by whom it was originally drawn up, we are not informed. In our Prayer Book the table of daily lessons has been combined with the table of festivals, and the whole is called by the name of the latter, the *Calendar*.

The first column contains the days of the month in their numerical order. The second contains the

¹ See Clay's *Elizabethan Liturgies*, p. 304.

letters affixed to each day of the week, which letters become in successive years the Dominical or Sunday letters, according to the rule explained in the table for finding Easter-day. The third column, now only printed in the larger editions of the Prayer Book, has the Calends, Nones, and Ides, dividing the month according to the Roman mode of computation. The fourth contains the fasts and festivals of the Church, and the names of some of the Saints who were held in honour, and worshipped, at the time of the Reformation. These names do not appear to have been continued in the Calendar with any intention of doing public honour to them in the Church. They are the names of persons who in their generation were faithful servants of God, and gave testimony by their life or death to the truth of the Gospel. But in the accounts which we have of them, the fabulous element so greatly prevails, that little credit is now given even to those statements which may be true; and the history of the Saints, or hagiology as it is called, though not unworthy of our private meditations, is rarely employed for any purpose of public and popular instruction. The names which have been retained in the Calendar owe their place there to various reasons, some of which are thus enumerated by Mr Wheatly¹, writing in the middle of the last century: 'Some of them were retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before, or after them, which are called in the writs *Vigil.*, *Fest.*, or *Crast.*, as *Vigil. Martin*, *Fest. Martin*, *Crast. Martin*, or the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont

¹ Page 54.

to celebrate the memory of their tutelar Saints; as the Welchmen do of St David, the shoemakers of St Crispin, &c. And again, churches being in several places dedicated to some or other of these Saints, it has been the usual custom in such places to have wakes or fairs kept upon those days; so that the people would probably be displeased, if either in this or the former case, their favourite Saint's name had been left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holiday, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another about Martinmas, &c.: so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. For this and the foregoing reasons our second Reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St George's-day, Lammas-day, St Laurence, and St Clement, which two last were in his second book), thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church.' No day was put down in the first book of Edward VI., except such as had an altar service attached to it; nor was S. then prefixed to the name of any one but *Peter*. *S. George*, *Lammas*, *S. Laurence*, and *S. Clement* were added in 1552; and *S.* rather arbitrarily to five of the names which had before existed in the Calendar. *Magdalen* was at the same time intentionally omitted, the festival having been abolished; and *Barnabas Apostle*, evidently by a typographical error. In 1559, *Barnabas* was restored. In 1561, the evens or fasts were

first noticed, and nearly all the Romish holidays now occurring were replaced; though *Enurchus Bishop* did not reappear before 1604, nor *Ven. Bede Pres.* with *S. Alban Martyr*, before 1662. It was also in 1662 that the large majority of the titles and designations which now accompany and explain the names were first printed¹. The venerable Bede and St Alban doubtless owed their reappearance in the Calendar to the high esteem in which they were held, the one as the earliest historian, the other as the protomartyr of the British Church².

The short notices which follow are taken principally from Wheatly, from Butler's *Lives of the Saints*, and from Mr Stephens's edition of the Prayer Book.

January 8. Lucian is said to have been a disciple of St Peter, to have been sent by him into Gaul with St Denys, and to have suffered martyrdom at Beauvais. Another Lucian, mentioned by Eusebius (*Hist.* ix. 6), was a learned Presbyter of Antioch, who suffered martyrdom under Maximinus.

January 13. Hilary was born at Poitiers in Gaul, of which place he was afterwards Bishop. He was an eloquent champion of the Catholic faith against the Arians of the Western Church, who procured his banishment into Phrygia; but as he gave no less trouble to the Arians in the East, they persuaded the Emperor to send him back, and he died at Poitiers in 368.

¹ From Clay's *Prayer Book illustrated*, p. 12.

² It may be worthy of remark, that the letter *S.* used in our Prayer Book as the abbreviation for *Saint*, is according to the Latin mode of representing a word or name by its initial letter, as *M.* for *Marcus*, &c. *St* is rather in conformity with the English mode of taking the first and last letters, as Mr, Wm., Cr., &c.

The first Law Term is called from him, 'Hilary Term.' And it may here be remarked that the Law terms were originally regulated by the canonical constitution of the Church, which, by exempting certain seasons, namely, Christmas, Easter, Pentecost, and the harvest-season, from forensic litigation, divided the year into four periods, or terms, called, from the festivals immediately preceding their commencement, Hilary, Easter, Trinity, and Michaelmas terms.

January 18. Prisca was a Roman lady, converted to Christianity in the reign of Claudius ; but refusing to abjure her religion, and to offer sacrifice, she was horribly tortured, and afterwards beheaded, A.D. 47.

January 20. Fabian was Bishop of Rome from A.D. 239 to 253, and suffered martyrdom under Decius.

January 21. Agnes is said to have suffered martyrdom at Rome with great resolution, at the age of thirteen, in the persecution of Diocletian, A.D. 303. She was regarded as a special patroness of purity, and her praise is celebrated by Prudentius, St Jerome, St Ambrose, and St Augustine. Her feast was kept with particular honour by the English women, as appears from the council of Worcester¹, in 1240. Two lambs are blessed by the pope on this day, and set apart, that holy palliums may be made of their wool, to be presented by his holiness to the archbishops.

January 22. Vincent was a deacon of the Church in Spain. He suffered martyrdom in 303, and underwent horrible tortures. Some of his relics were conveyed into France in 855. Others were carried by some Christians, when persecuted

¹ Butler's *Lives of the Saints*.

by the Saracens, to the promontory which from these relics was called Cape St Vincent's: they were translated to Lisbon with great solemnity in 1148. Prudentius has a spirited hymn, of which this martyr is the subject.

February was among the ancient Romans the month of purification and atonement. The feast of *Juno februata* on the first day was superseded in Christian times by that of *Maria purificata* on the second.

February 3. Blase was Bishop of Sebaste in Armenia, and suffered martyrdom in 316. During the crusades his relics were dispersed over the West, and were reputed to have miraculous virtue, especially in curing sore throats. He is represented in old pictures as holding in his hand a comb of iron, which was, perhaps, an instrument of his torture, but which gave occasion to the wool-combers to take him as their patron. The wool-combers in Yorkshire and in Norfolk have been accustomed to keep their festival on his day.

February 5. Agatha, a Sicilian virgin. Quintianus, the governor of the province, having made many unsuccessful attempts upon her virtue, caused her to be cruelly tortured and put to death, A.D. 253.

February 14. Valentine suffered martyrdom at Rome in 270 A.D. Among the youths of ancient Rome it was the custom to draw the names of girls in honour of Juno februata on the festival of the Lupercalia, which took place on the 15th of this month.

March 1. David, son of a Welch prince, was a great founder of monasteries in South Wales, and a strenuous opponent of the Pelagian heresy, for the suppression of which he held a synod at

Brevy in Cardiganshire, in the year 519. He became Bishop first of Caerleon, and afterwards of Menevia, which from him is now called St David's. He died at a great age (the native historians say 146) in 544.

March 2. Cedde or Chad was the fifth Bishop of the Mercians, and first fixed that see at Lichfield, which was so called from the great number of martyrs slain and buried there under Maximianus; the name signifying the field of carcases. He was so strongly affected with the fear of the Divine judgments, that as often as it thundered he went to the church, and prayed prostrate all the time the storm continued, in remembrance of the dreadful day when Christ will come to judge the world.

March 7. Perpetua suffered martyrdom, after being tossed by a wild cow, in Mauritania, in the reign of Severus, A.D. 205.

March 12. Gregory the Great was born at Rome, of noble parents, in the year 540. When thirty-four years old he was made chief magistrate of the city; but shortly afterwards yielding to his early tastes and studious habits, he retired to a monastery. He is said to have projected the conversion of the Anglo-Saxons before his advancement to the see of Rome, upon seeing some of that nation exposed in the slave-market. He was sent as a nuncio to Constantinople, and in 590 was made pope by universal consent. In 596 he sent Augustin, the abbot of one of the monasteries which he had founded, with a numerous train of followers to England, and he continued to watch over that mission with peculiar care. He disclaimed the title of universal bishop (*papa universalis*); but by his vigour, learning, and high character, in-

creased greatly the influence of the Roman see, and paved the way for his successors to claim the title which he renounced. He improved the church-music, and revised the sacramentary or missal; he was a great preacher in an age when preaching was generally neglected by Bishops, an elegant and learned writer, a zealous promoter of missions, and altogether one of the most active, able, and upright men that have adorned the Church in any age.

March 18. Edward, son of King Edgar, succeeded to the throne in 975, at the age of twelve, but was murdered three years afterwards. By his submission to the counsels of St Dunstan, he gained great favour with the monks, and was, consequently, regarded as a Martyr.

March 21. Benedict, or Bennet, a native of Norsia, in Italy, born about 480 A.D. His name is as great in monastic, as that of Gregory is in papal history. At the age of fourteen he is said to have fled into the desert, and to have lived as a hermit in a cave for three years. Being afterwards chosen, on account of the fame of his sanctity, to be abbot of a monastery, he commenced a reform of the monastic life, which had become slothful and dissolute. His *rule* or system was adopted by all the monks of the West. It was principally founded on silence, solitude, prayer, humility, and obedience. He was ignorant of secular learning, but is called by Gregory the Great, 'scienter nesciens, et sapienter indoctus.' He died in the year 543: in the seventh century his bones were brought into France, and deposited in the abbey of Fleury on the Loire. Gregory the Great describes his character in two words, 'habitavit secum,'—he dwelt alone with himself.

April 3. Richard, born at Wiche in Worcester-

shire, in the thirteenth century, manifested a serious disposition from his earliest years. He studied at Oxford, Paris, and Bologna; was chancellor of the first-named university, and of the diocese of Canterbury, and was promoted to the see of Chichester in 1245. He was very self-denying and charitable. It is related of him that after suffering a heavy loss from fire, he said, 'perhaps God has sent this loss to us as a punishment for our covetousness;' and instead of being more sparing in his charities, he ordered more abundant alms to be given than usual. He died in 1253.

April 4. Ambrose, Bishop of Milan. This famous father of the Church was a native of Gaul, of which country his father was prætorian prefect: he was born about the year 340. The story which was first told of Plato was applied to him, that a swarm of bees flew about his cradle, and settled on his mouth, as a presage of his future eloquence. After his father's death he went to Rome, where he studied the laws, and acquired so much reputation as an advocate, that he was appointed governor of the province of which Milan was the capital. Upon the death of Auxentius, Bishop of that city, a great tumult was raised by the Arians, who contended with the Catholics about the election of his successor; to appease the uproar Ambrose went to the church, and addressed the people with so much discretion and mildness, that though he was only a catechumen, they unanimously proclaimed him their Bishop. He in vain endeavoured to escape the charge, and after receiving baptism was consecrated in the year 375. From that time he renounced the world, and having given all his wealth to the Church and the poor, applied himself to the study of the Scriptures and the ecclesiastical fathers, and to the active duties of his

station. He obtained great influence at the imperial court; and he increased it by his boldness in refusing communion to Theodosius, when that emperor came to Milan after the massacre committed by his orders at Thessalonica. St Augustine, who had been a teacher of rhetoric at Milan, was converted and baptized by him in 387. He died on the 4th April, 397. In the Roman Church his feast is kept on the 7th December, the day of his consecration. He is regarded as one of the four great doctors of the Latin Church; St Jerome, St Augustine, and St Gregory the Great, being the other three. His most celebrated works are the Treatises on *Virginity*, on the *Incarnation*, on the *Hexameron*, or *Six Days of Creation*; commentaries on various parts of holy Scripture; a book on the Offices, besides many sermons and hymns.

April 19. Alphege, Archbishop of Canterbury, was born of noble parents. He renounced the world when very young, and lived as a hermit near Bath. He was afterwards abbot of the monastery at Bath, then Bishop of Winchester in 984, and archbishop in 1006. In the year 1012 the Danes besieged and took the city of Canterbury, and after imprisoning the archbishop for seven months, starved him to death at Greenwich. His body was buried at St Paul's, but a few years afterwards was translated by Canute with great honour to Canterbury.

April 23. St George was one of the most eminent Martyrs and Saints in the Greek Church, and he is still honoured as a patron Saint by many eastern nations, particularly by the Georgians. The Byzantine historians relate several battles gained, and other miracles wrought by his intercession. It appears that he was a soldier by profession, and rose to a high

command under Diocletian; and that in consequence of the remonstrances which he made against the bloody edicts of that emperor, he was tortured and beheaded. He was regarded as the patron Saint of England, on account of his appearing and giving the victory first to Robert, Duke of Normandy, and afterwards to Richard I., when they were engaged in the East in the wars against the Saracens. Having been a soldier, he was considered the patron of military men, and several orders of knighthood were instituted in his honour in different countries—*e.g.* that of 'the Garter,' established by Edward III. soon after the battle of Crecy. The encounter of St George with the dragon, in which he is usually represented, is symbolical of the triumph of the Christian hero over the power of evil, called in the Apocalypse, the dragon. Another legend, however, asserts that St George delivered St Margaret from a dragon. Hence it has been supposed that the story of Perseus and Andromeda was applied to the Christian¹ Saint. St George is said by Epiphanius to have been originally one of the Saints of the Arian heretics.

May 3. Invention of the Cross—*i.e.* the finding of the cross by Helena. This affair is thus related by the ancient Church historians. St Helena, the mother of Constantine, being admonished in a dream, undertook a journey to Palestine in the year 326, being at that time nearly eighty years of age; and on her arrival at Jerusalem, proceeded to search for the cross of Christ. She ordered the temple of Venus to be pulled down, which the heathen in their scorn had erected on mount Calvary, and the rubbish to be removed,

¹ Hampson, *Medii Ævi Calendar*. i. 218. Gibbon, *Miscel. Works*, v. 490.

which the Jews out of spite had cast upon the place. At last three crosses were discovered, with the nails which had pierced the Saviour's body, and the title which had been affixed to his cross, now separated from it. As it was uncertain which of the three was the cross of Christ, it was suggested by the Bishop Macarius that the three should be carried to a sick person, in the hope that a miracle would be wrought to discover which was the cross they sought for. Two were applied to the patient without effect, but she was immediately restored upon touching the third. Helena sent portions of it to her son at Constantinople, and to Rome. To this 'invention' of the cross, which seems to be itself the invention of a later age, are attributed all the fragments of the true cross, the true nails, the true thorns, &c., which are to be found in so many different shrines throughout Europe. In order to account for the incredible quantity of fragments dispersed abroad, it was asserted by Paulinus, that however many chips were taken from it, the sacred wood suffered no diminution.

May 6. This day was kept in memory of the miraculous preservation of St John the Evangelist, when, by order of the Emperor Domitian, he was thrown into a cauldron of boiling oil, before the Latin Gate at Rome.

May 19. Dunstan was a native of Glastonbury, born in the year 924. He was well acquainted with various arts, such as painting, graving, music, refining, and forging metals; qualifications which, being rarely combined in that age, procured for him at first the reputation of a conjuror, and afterwards of a Saint. He was for some time at the court of King Athelstan: after-

wards he became Abbot of Glastonbury, and successively Bishop of Worcester and Archbishop of Canterbury, and legate of the holy see. He was a bold and vigorous prelate. He restored discipline in the monasteries, he reformed the clergy, he reproved King Edgar for his vices, and compelled him to do penance. He died in the year 988.

May 26. Augustin, first Archbishop of Canterbury, has been already mentioned, as the chief of the missionaries sent by Gregory the Great to evangelize the Anglo-Saxons. Their project was favoured by the circumstance that Bertha, the queen of the King Ethelbert, was a Christian. On this account the king was the more disposed to give them audience. In a short time he was converted, and his example was soon followed by the rest of the nation. In the year 600, Augustin was appointed Archbishop of Canterbury by Gregory, from whom he received frequent instructions as to the conduct of the mission. His archiepiscopal authority was recognized by the Church in England which he had established; but the Welch bishops refused submission to him, and maintained the independence of the ancient British Church, which had been preserved in their mountain fastnesses, when extirpated by the Saxon invaders in the rest of Britain. Augustin died in 604.

May 27. The venerable father of the English Church, Bede, or Bedan, was born at Yarrow in Northumberland, A.D. 673. He embraced the monastic life, and pursued his studies in the monasteries of the north, where he acquired a proficiency in the Greek language, an unusual accomplishment in that age. He was all his life an indefatigable student, and composed works on all the sciences and in every branch of literature. His works are

remarkable for their perspicuity, honesty, and simplicity, and confirm the account which is given of his personal character, that he was pious, sincere, and simple-minded. He died in 735. He was *buried at Yarrow; but his relics were stolen thence by a presbyter, and deposited in the cathedral church of Durham. The epithet 'Venerable' appears to have been bestowed upon him early in the ninth century¹. His most valuable work is his history of the Anglo-Saxon Church.

June 1. Nicomede is said to have been a disciple of St Peter. He was discovered to be a Christian by his giving burial to Felicula a martyr. He was beaten to death with leaden plummets in the reign of Domitian, about 90 A. D.

June 5. Boniface, 'the apostle of Germany,' was born at Crediton in Devonshire about the year 680, and at his baptism was named Winfrid. In his youth he obtained great reputation by his learning and zeal; at the age of thirty-nine he went to Rome, and obtained from Gregory II. his blessing and authority to preach the gospel to the infidels. He laboured with success in his mission, and also obtained great influence in the Church. He was made Bishop of Mentz in 746. While engaged in preaching to the people in Friesland, he was attacked by the pagans and murdered, at the age of seventy-five. His companions, fifty-two in number, suffered the same fate.

June 17. St Alban, the protomartyr of Britain, was a native of the town which now bears his name, but which in his time (the third century) was called Verulam. He is said to have been converted to Christianity by a Priest named Amphibalus, whom he entertained during a persecution.

¹ Bedæ *Hist. Eccl.* ed. Stevenson, p. xx.

Strict search being made for the Priest, and there being no means of keeping him in security, Alban changed clothes with him, and thus enabled him to escape: by this he incurred the wrath of the pagans, and having refused to offer sacrifice to their gods, he was tortured and put to death. This happened, probably, in the persecution of Diocletian, A.D. 333. In after times the Abbot of St Alban's took the first place among the mitred abbots in parliament: the others sat according to the seniority of their summons. This precedence was granted to St Alban's by Pope Adrian IV., in 1154. The abbey was founded by Offa, king of Mercia, in 793.

June 20. Translation of Edward, King of the West Saxons. See above (p. 64). Edward was buried at first without any solemnity: but his remains were, three years afterwards, translated by Duke Alferus to the Minster of Shaftesbury, and there interred with great pomp.

July 2. Visitation of the Blessed Virgin Mary. About the year 1378 there was a terrible schism in the Church of Rome between the two popes, Urban VI. and Clement VII., the first chosen by the Italian, and the latter by the French faction among the cardinals. Upon this several great disorders happened. To avert which for the future, Pope Urban instituted a feast to the memory of the journey which the mother of our Lord took into the mountains of Judæa, to visit the mother of St John the Baptist; that by this means the intercession of the Blessed Virgin might be obtained for the removal of those evils. The same festival was confirmed by the decree of Boniface IX., though it was not universally observed until the Council of Basle: by decree of which council in

1441 it was ordered that this holy-day should be celebrated in all Christian churches, 'that she, being honoured with this solemnity, might reconcile her son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful.'

July 4. Translation of St Martin, Bishop and Confessor. This Saint, who is regarded as the great light of the Gallican Church in the fourth century, was a native of Pannonia. He was for some years a soldier, but his heart was always set upon a religious life, and at last he put himself under the direction of St Hilary, was ordained, and made Bishop of Tours. He was very active in extirpating idolatry from his diocese, destroying the temples of idols, and felling the trees which were held sacred by the pagans. He is much praised for his good sense and dignity, as well as for the austerity of his life. He died in the year 400 at the age of eighty. His body was removed by Perpetuus, Bishop of Tours, in 482, to a more splendid tomb, which was in after times resorted to by worshippers from all parts, not only of France, but of Europe.

July 15. Swithun was a monk of Winchester, and promoted to the bishopric of that see in 852. He shewed such a capacity for public affairs, that he was placed by King Egbert in the office of chancellor; he was also tutor to King Ethulwolf, and to Alfred the Great. He is said to have contributed by his counsels to the consolidation of the heptarchy into one kingdom. He directed on his death, in 862, that his body should be buried not in the cathedral, but in the church-yard among the poor. On account of his establishing in England the payment of 'Peter's pence' for the benefit of the

pope, he was canonized fifty years after his death. It was then thought proper that his bones should be translated to a more honourable resting-place : but, according to the legend, he disapproved of this proceeding, and sent a tremendous rain, which lasted forty days. He has ever since been supposed to regulate the weather for forty days after the day of his translation¹.

July 20. Margaret, Virgin and Martyr. She suffered at Antioch in Pisidia, in the year 278. Her veneration was propagated in Europe in the eleventh century, during the holy wars. The same office was attributed to her, as to Lucina among the heathens—viz. that of assisting women in labour.

July 22. By the first Prayer Book of Edward VI. this day was dedicated to the memory of St Mary Magdalene. Prov. xxxi. 10, to the end, was appointed for the Epistle, and Luke vii. 36, to the end, for the Gospel. But as it appeared doubtful whether the person mentioned in that passage of St Luke were Mary Magdalene or not, it was thought good at the next review to omit the festival. The Collect was as follows :

Merciful Father, give us grace that we never presume to sin through the example of any creature : but if it shall chance us at any time to offend thy divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalene, and by a lively faith obtain remission of all our sins, through the only merits of thy Son our Saviour Jesus Christ. Amen.

July 26. St Anne is said to have been the mother of the Blessed Virgin Mary, and the wife of Joachim her father. The Emperor Justinian

¹ Lord Campbell's *Lives of the Chancellors*.

built a church at Constantinople in her honour about the year 550. Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics were dispersed in the West. A great number of miracles are said to have been wrought by her intercession.

August 1. *Lammas*. This in the Romish Church is known as the feast of *St Peter ad Vincula*, being the commemoration of the imprisonment of that Apostle. It is said that Eudocia, wife of the Emperor Theodosius the younger, while staying at Alexandria on her way to Jerusalem, saw the people celebrating the 1st of August as it had been celebrated since the termination of the war with Antony and Cleopatra, in honour of Augustus, he having on that day been saluted by that name, and the month having in consequence changed its name from Sextilis to Augustus; and that on her arrival at Jerusalem, being presented with the fetters with which St Peter was loaded when in prison, she sent them to Rome to her daughter Eudocia, wife of Valentinian, who built a church in honour of St Peter, where they were laid up; and thinking it unreasonable that a holy-day should be kept in memory of a heathen prince, which would better become that of a godly martyr, she prevailed on Theodosius to pass a decree for the observation of the festival in honour of St Peter.

Lammas is derived from the old Saxon *Hlaf-mæsse*, i.e. loaf-mass, as may be seen in old Saxon MSS., it having been the custom on that day to offer an oblation of loaves made of new wheat, as the firstfruits of the harvest. The solemn blessing of the new grapes was performed both among the Greeks and Latins, in some places on the 1st, in

others on the 16th of August, and is mentioned in ancient liturgical books.

August 6. Transfiguration of our Lord. This feast was introduced about the middle of the sixth century, but was not generally observed till in 1457 Pope Calixtus III. passed a decree by which it was made of universal obligation. Goar, in his *Rituale Græcorum*, p. 12, mentions this festival under the name of *θαβώριον*.

August 7. Name of Jesus. Our ritualists have assigned no reason for this commemoration. It does not occur in the Roman breviary.

August 10. St Lawrence was a Spaniard and treasurer of the Church at Rome, where he suffered martyrdom about 259 A.D. He is said to have been broiled to death on a gridiron. Prudentius attributes to his dying prayers the conversion of Rome ;

Refrixit ex illo die
Cultus deorum turpium ;
Plebs in sacellis rarior,
Christi ad tribunal curritur.

Peristeph. II. 497.

August 28. St Augustine, Bishop of Hippo in Africa, one of the greatest authorities of the Western Church, was born at Tagaste in Numidia, in 354. His father was a heathen, his mother, Monica, a pious and exemplary Christian. In his youth he gave himself to philosophy and literature, and imbibed the doctrines of the Manicheans. He went as a teacher of rhetoric to Milan at the age of twenty-nine, and there was brought to the orthodox faith, in a great measure by the preaching of St Ambrose. He returned to Africa, and in 391 was made Bishop of Hippo. He was one of the most voluminous of the fathers, and in his writings

especially opposed the Manicheans and the Donatists, and maintained the corruption of human nature against the Pelagians. The two works which do most honour to him were, perhaps, his *Confessions* and his *Retractions*; in the former of which he lays open the errors of his conduct, and in the latter those of his judgment. He died in 430.

August 29. The feast of the beheading of St John, *festum decollationis*, is said to have been formerly called *festum collectionis S. Johan. Baptistæ*, in memory of the collection of his relics.

September 1. Giles, Abbot and Confessor (or Ægidius), was born at Athens, at the end of the seventh century. After selling his patrimony, and bestowing it for charitable uses, he came into France, and there adopted the life of a hermit. The king, as he was hunting, found him in his cell; and being pleased with his sanctity, built an abbey at Nismes for his sake, and conferred the abbacy upon him.

September 7. Enurchus, more properly written Evurtius¹, Bishop of Orleans, is said to have been present at the council of Valentia in 374. Various miraculous stories are related of him by monkish writers.

September 8. Nativity of the Blessed Virgin Mary. It is said that this day was ordered to be celebrated in the year 695, by Pope Sergius, because a concert of angels was heard in the air, solemnizing the Blessed Virgin's nativity.

September 14. Holy cross day, a festival instituted about the year 615, on this occasion: Cosroes, King of Persia, having plundered Jerusalem, took away a great piece of the cross, which Helena had left there; and at times of his mirth made

¹ See Butler's *Lives of the Saints*.

sport with it, and with the doctrine of the Holy Trinity. Heraclius the emperor gave him battle, defeated him, and recovered the cross ; but upon returning with it to Jerusalem, in great pomp, he found the gates of the city shut against him, and heard a voice from heaven, which told him that Christ did not enter the city in so stately a manner, but meek and lowly, and riding upon an ass. With that the emperor dismounted from his horse, and went into the city afoot, carrying the sacred wood himself.

September 17. Lambert was Bishop of Utrecht in the reign of Childeric II. about 670 A.D. He is said to have been murdered because he reprov'd the licentiousness of Pepin, Duke of Austrasia.

September 26. St Cyprian, Archbishop of Carthage, and Martyr, was a native of Africa, and taught rhetoric, till he was converted by one Cæcilius, a priest. He was elected Bishop of Carthage in the place of Donatus, A.D. 248. He fled from Carthage in the Decian persecution ; and proclamation was made in the theatre for his discovery. He shewed much prudence in regulating the church-censures to be inflicted on those who had lapsed in this persecution ; as also in deciding other disputes, in a council held at Carthage, A.D. 251. He suffered martyrdom under Valerian, A.D. 258. The Cyprian celebrated in the Roman calendar on this day was a native of Antioch, who was at first a conjuror, but became a deacon in the Christian Church, and suffered martyrdom.

Sept. 30. St Jerome, priest, confessor, and doctor, the most learned of the Latin fathers, was born about 329 A. D. at Stridonium, on the confines of Dalmatia and Pannonia. He studied rhetoric at Rome, was baptized there, and became secretary

to Pope Damasus. He travelled both in the West and in the East. He studied divinity under Gregory Nazianzen. St Jerome subjected himself to excessive austerities, and spent a great part of his life in a monastery at Bethlehem, where he translated the Bible into Latin, from the original Hebrew and Greek. His death occurred in the year 422.

Oct. 1. Remigius, Bishop of Rhemes, was appointed to that see at the age of twenty-two. As he converted King Clovis, he is sometimes called the Apostle of France. He died at the age of ninety-four.

Oct. 6. St Faith, a virgin of Gaul, underwent martyrdom in the reign of Diocletian.

Oct. 9. St Denys, or Dionysius, the areopagite, Bishop, and Martyr, was converted by St Paul (Acts xvii. 34). His history is altogether fabulous. He is said to have been Bishop of Athens, to have suffered martyrdom at Paris, and after his head was cut off, to have walked with it in his hands two miles. Several books bear his name, which were not known before the sixth century. He is said to have been the first to preach the gospel in France, and is therefore claimed by the French as their tutelar Saint.

Oct. 13. Translation of King Edward the Confessor. He succeeded to the throne in 1042. He was a peaceful and religious prince, but weak and irresolute. During his reign the laws of his predecessors were formed into a code, and from that time were called the laws of Edward the Confessor. He died in 1066. Being the last of the Saxon kings, he was regarded with reverence and affection by the common people. But his partiality to Norman favourites was the chief cause of the calamities which afterwards befel the nation.

Oct. 17. Etheldred, Virgin, was daughter of Anna, Queen of the East Angles. She was married first to Tonbert, a lord of large dominions in Lincolnshire, Norfolk, &c., and after him, at York, about the year 660, to King Egfrid : and it is said, that in consequence of her great sanctity, she remained a virgin with both husbands. Persisting in this continence for twelve years, she received a licence to go to Coldingham Abbey, where she became a nun. She afterwards built an abbey at Ely, of which she was abbess ; and there she was buried, being recorded to posterity by the name of St Audry. The word *tawdry* was applied to the wares sold at the fairs which were held on her day.

Oct. 25. Crispin, Martyr, was born at Rome, and with his brother Crispinianus, St Quintin, and others, preached the faith at Soissons in Gaul, towards the end of the third century. In imitation of St Paul, they worked with their hands at night, making shoes, though of noble extraction. This they did that they might not be chargeable to their disciples for their maintenance. The governor of the town, discovering them to be Christians, ordered them to be beheaded. From which time the shoemakers made choice of them for their tutelar Saints.

Nov. 6. Leonard, Confessor, a nobleman in the court of King Clovis, became a disciple of St Remigius, a preacher of the gospel and a hermit. He was the Howard of that dark age, on account of his charity to prisoners and captives, some of whom he is said to have miraculously liberated from their chains.

Nov. 11. St Martin. This day is commonly called Martinmas. An account of the Saint has

already been given under July 4, the day of the translation of his relics.

Nov. 13. Britius, Bishop, or Brice, a native of Tours, succeeded St Martin in the bishopric of that city in 339. Slanders having been spread to his disadvantage, he was expelled the city, and lived many years at Rome. By patience he triumphed over the malice of his enemies, and being restored to his see, governed it with great sanctity to his death.

Nov. 15. Machutus, Bishop, was a native of England, and was sent to Ireland for his education. To avoid being elected to a bishopric, he retired to Brittany, but was there made Bishop about the year 541. The town of St Malo, to which his relics were removed, takes its name from him.

Nov. 17. Hugh, Bishop of Lincoln, was born at Grenoble in 1140. He was first a canon, then a monk of the Chartreuse, where he obtained a great reputation by the austerity of his life. When Henry II. of England founded a house of Carthusian monks at Wittenham in Somersetshire, he sent for Hugh to be its prior. Hugh subsequently became Bishop of Lincoln, and gained a great name by his good government of the see, and by rebuilding the cathedral. He died at London, on his return from an embassy to France, in 1200.

Nov. 20. Edmund, King and Martyr, was a king of the East Angles, who not being able to hold out against the Danes, offered them his own person, if they would spare his subjects. Having got him into their power, they endeavoured to make him renounce his religion; and on his refusing to do so, they beat him with bats, scourged him with whips, and then binding him to a stake,

shot him through with arrows, A.D. 870. His body was buried in the town in which Canute afterwards erected an abbey to his honour, and which from him took the name of St Edmund's Bury.

Nov. 22. Cæcilia, Virgin and Martyr, was a native of Rome, educated in the faith of Christ. Being required to renounce her religion, and refusing, she was thrown into boiling water, and scalded to death, about A.D. 180. From her assiduity in singing the divine praises, in which she joined instrumental to vocal music, she is regarded as the patroness of church-music.

Nov. 23. St Clement I., Bishop and Martyr, is generally supposed to be the Clement mentioned by St Paul as his fellow-labourer (Phil. iv. 3); he was a Roman by birth, and was one of the first Bishops of Rome. He addressed from thence an epistle to the Corinthian Church, which is still extant, and which was so much esteemed by the primitive Christians, that they read it in their churches as Canonical Scripture. Eusebius says that he departed this life in the third year of Trajan, A.D. 100. Other accounts say that he suffered martyrdom.

Nov. 25. Catherine, Virgin and Martyr, born at Alexandria at the beginning of the fourth century. She is said to have been tortured before her martyrdom with an engine consisting of four wheels stuck round with iron spikes, which were rolled over her body.

Dec. 6. Nicolas, Bishop of Myra in Lycia, was a native of Patara in Lycia, and was remarkable for his early piety, on which account he was esteemed the patron of children. He is said to have been present at the council of Nice, and to have died in

342. His name was held in great honour both in the Eastern and Western Churches.

Dec. 8. Conception of the Blessed Virgin Mary. This festival is said to have been instituted in the West by Anselm, Archbishop of Canterbury, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to shore. But the council of Oxford, held in the year 1222, left the people at liberty whether they would observe it or not. It was not universally received, because it assumed the truth of a dogma warmly contested in the Roman Church, the immaculate conception of the Virgin Mary, which was first started by Peter Lombard about the year 1160, and which within the last few years has been affirmed by a papal rescript.

Dec. 13. Lucy, Virgin and Martyr, was a young lady of Syracuse, who preferred a religious single life to a married one, and upon being courted by a gentleman, in order to escape from his solicitations, persuaded her mother to give all her fortune to the poor. The young man, enraged at this, accused her to Paschasius, the heathen judge, for professing Christianity; and she was condemned to an infamous punishment, and after a great deal of barbarous usage, put to death, A.D. 303.

Dec. 16. *O Sapientia*. These words are the beginning of an anthem in the Latin Service, which used to be sung in the church at vespers from this day to Christmas-eve. Eight other hymns were sung at the end of Advent, which began—O Adonai, O Radix Jesse, O clavis David, O oriens splendor, O Rex gentium, O Emmanuel, O Virgo Virginum, and O Thoma Didyme.

Dec. 31. Sylvester, Bishop of Rome, succeeded Miltiades in the see of Rome. A.D. 314. He is

said to have been the author of several rites and ceremonies of the Roman Church, as of asylums, unctions, palls, corporals, mitres, &c. He died in 334.

The tables for finding Easter are founded on the Metonic cycle, so called from the Athenian astronomer, Meto, who lived B. c. 433. The number of a year in this cycle is called the golden number, from its being marked in letters of gold in the ancient calendars. The lunar month being $29\frac{1}{2}$ days, twelve lunations are only 354 days, and fall short of the lunar year by $11\frac{1}{2}$ days. Meto observed that at the end of every nineteen years the two periods coincided very nearly; that is to say, if the new moon fell at noon on the 25th of March, it would do so again (within an hour and a half) nineteen years afterwards. And assuming the year of the Nativity to be the year in which the cycle commenced again, the golden number of any subsequent year, (*i. e.* its position in the cycle), is found by adding one to the year of our Lord, and dividing the sum by 19; the quotient gives the number of cycles of the moon which have elapsed since the birth of Christ, and the remainder is the golden number; if there be no remainder, the cycle is complete, and 19 is the golden number.

Tables for
finding
Easter.

It was thought that by the use of this cycle the time of the new moons might be found each year, without the help of astronomical tables—*viz.*, by observing on what day of each calendar month the full moon fell in each year of the cycle, and by putting against that day the number of the year; and as Easter is kept on the Lord's day next following the first full moon after the vernal equinox, this mode was applied for finding the time of

Easter. And the numbers are still prefixed in the Calendar to the days between the 21st of March and the 18th of April, denoting the days upon which those full moons fall, in the years of which they are respectively the golden numbers. But inasmuch as the Metonic cycle of 218 lunations differs from the solar cycle of 19 years by about $1\frac{1}{2}$ hours, this mode of finding Easter requires the correction of one day in about 300 years, and this correction will have to be made after the year 1899.

CHAPTER V.

The Order for Morning and Evening Prayer.

IT is probable that, apart from the Communion-^{Ancient daily service.} service, or Liturgy properly so-called, the Church had from the earliest ages a daily Service, which was held soon after midnight¹. The Service, the original form of which cannot now be ascertained, appears to have been in some degree remodelled by Cassian, an Oriental monk, about A.D. 420; but it was in the time of St Benedict, A.D. 530, that the daily rituals of the Western Churches assumed the form of *the hours*, in which form they were subsequently collected into *the Breviary*². These offices were better suited to the monks, who were chiefly concerned in framing them, than to the people at large, for whose benefit they were intended. They appear never to have been popular with the laity, who preferred the office of the Mass. Though privately observed by the Romish clergy, it is said that, with the exception of the office of Vespers, they have long ceased to be used as a public service of the Romish Church³. Elsewhere they became almost a dead letter; but in our own Church they were endued with a new life, when they were revised and consolidated by our Reformers, trans-

¹ See St Basil, quoted *infra*, p. 87.

² See above, p. 11.

³ See Freeman, *Principles of Divine Service*, i. pp. 82, 158, 277; Maskell, *Mon. Rit.* II. XXXI.

lated into English, and made the basis of the Order for Morning and Evening Prayer¹.

At the time of the Reformation much discussion was raised by the extreme Reformers, as to the place where morning and evening prayer should be said. It had been customary to use for this purpose the chancel, so called from its being divided by *cancelli*, or lattice-work, from the body of the church; in ancient times called the *sacrum*, from its being the place in which the holy rites were celebrated. Partly from the wish that the Service should be better heard by the congregation, and partly with the intention of departing as far as possible from the practice of the unreformed Church, the Puritans demanded that the Service should be said in the body of the church, and that the Minister should turn towards the people, and not, as in former times, towards the East. They also cavilled against some ornaments of the church and Minister, especially against the surplice.

The first
rubric.

To set this controversy at rest, the rubric which precedes the Order for Morning Prayer was framed in 1559. In consequence of the discretion which it gives to the Bishop, the reading-desk was very generally erected in the body of the church. In conformity with a rubric which appeared only in the Prayer Book of 1552, the custom of turning to the East was discontinued, and it became the practice to 'turn so that the people might best hear;' and as the same rubric forbade the use of the alb, the cope, and the tunicle, which had previously been worn by the Priest administering the holy Communion, those vestments have become obsolete, though, strictly speaking, they are legal, inasmuch

¹ See above, p. 12.

as they were prescribed by a rubric in the Prayer Book of 1549, and therefore were in the Church, 'by the authority of parliament,' in the second year of King Edward VI.

The Bishop is called in this rubric *the ordinary* (a term borrowed from the civil law), because he exercises the regular and ordinary, as distinguished from the extraordinary jurisdiction in causes ecclesiastical.

It becomes us well to enter the house of God The Introduction. with a sense of our sinfulness, and of our unworthiness to appear in His presence. And it is proper that we should have an opportunity of giving utterance to this feeling in words of humiliation, and that we should also receive an assurance of His mercy, before we take up the language of praise and thanksgiving. The introductory part of the daily service is, therefore, grounded in good reason: and it is in accordance with ancient precedent; for we learn from one of the epistles of St Basil, that Epist. 63. it was the universal practice of the Church in his time for the people to rise before daybreak (*ἐκ νυκτὸς ὀρθρίζει ὁ λαός*), and repair to the house of prayer (*τὸν οἶκον τῆς προσευχῆς*), and there with much labour and affliction and contrition and weeping, to make confession of their sins to God. When this was done, they disposed themselves to psalmody (*εἰς τὴν ψαλμωδίαν καθίστανται*), sometimes singing alternately (*ἀντιψάλλουσιν ἀλλήλοις*), sometimes one beginning the psalm, and the rest joining in the close (*ὑπηχοῦσι*); and thus they spent the night in psalmody, praying between whiles (*μεταξὺ προσευχόμενοι*). Confession and absolution also formed

part of the service in the Church before the Reformation at *prime*, or the first hour of the day, and again at compline. The Priest made his confession to God, the Virgin, and the saints, and the people prayed absolution for him; the people then repeated the same confession, and the Priest prayed absolution for them, using a precatory, not a declaratory form of words:

Sacerdos respiciens ad altare, Confiteor Deo, beatæ Mariæ, omnibus sanctis, Vertens se ad chorum, et vobis; peccavi nimis cogitatione, locutione, et opera: mea culpa. Respiciens ad altare, Precor sanctam Mariam, omnes sanctos Dei, respiciens ad chorum, et vos orare pro me. Chorus respondeat ad eum conversus. Misereatur: postea primo ad altare conversus, Confiteor; deinde ad sacerdotem conversus ut prius sacerdos se habuit: deinde dicat sacerdos ad chorum: Misereatur vestri omnipotens Deus; et dimittat vobis omnia peccata vestra: liberet vos ab omni malo: conservet et confirmet in bono: et ad vitam perducatur æternam. Amen. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, emendationem vitæ, gratiam et consolationem sancti Spiritus, tribuat vobis omnipotens et misericors Deus. Amen.

There was nothing to correspond with this in the Book of Common Prayer, as it was originally drawn up. The part which precedes the Lord's Prayer was added in 1552, having probably been suggested by the commencement of Calvin's French Liturgy, of which a Latin translation had been published in England in 1551¹.

The Exhortation.

Phil. iv. 1.

The Exhortation opens with the affectionate greeting, 'Dearly beloved brethren,' which St Paul addresses to the Philippian Church, and which was commonly used in the primitive Church, and by the ancient fathers in their homilies. For the 'sundry places' in which the Scripture moves us to confession of our sins, it is sufficient to refer

¹ See above, p. 16.

to the introductory sentences, especially to 1 John i. 8, 9.

‘Clope,’ i.e. excuse. John xv. 22, ‘They have no cloke for their sin’ (πρόφασις).

Rubric before the Confession: ‘after the Minister.’ The Minister here leads the people, and they should repeat each clause after he has said it. In the Lord’s Prayer he is not to lead them, but they are directed to say it ‘with’ him, perhaps because here both he and they are following the commandment of Christ.

The Confession is termed *general*, to distinguish The Confession. it from a *special* confession of particular sins, such as is spoken of in the order for the Visitation of the Sick. That the whole congregation may be able to join in the same form of confession, it is necessarily framed in general terms. But each individual, as he repeats it, ought to reflect on the sins which most easily beset himself, and especially on those which he has committed since last he was at church. And that he may do this the more readily, it is expedient that he should have carefully searched his conscience *before* he comes to church.

Rubric: ‘All kneeling.’

Kneeling appears to be regarded among all nations as the appropriate attitude of supplicants. Though not prescribed in the Mosaic law, it was probably the practice of the Jews from the most ancient times. The earliest mention of it in Scripture is Ps. xcv. 6: ‘Let us kneel before the Lord our Maker.’ It is especially mentioned that Solomon knelt at the dedication of the Temple (1 Kings viii. 54). See also Isai. xlv. 23, Dan. vi. 10. This posture was used by our Lord (‘he was withdrawn from them about a stone’s cast, and kneeled down

*De Coron.
Mil. III.*

and prayed,' Luke xxii. 41), by his disciples (Acts vii. 60; ix. 40; xx. 36), and by the early Christians in general, except on Sundays, and in the interval between Easter and Whitsuntide, at which times they testified their joy by standing at the public prayers of the Church. Tertullian says, 'Die Dominico jejuniū nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pentecostem usque gaudemus.' The custom of standing at these seasons may be traced as high as Irenæus, who derives it from Apostolical authority; and it was enforced against some who were disposed to kneel, by the Council of Nice, for the sake of uniformity: ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικία ὁμοίως παραφυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἀγίᾳ Συνόδῳ τὰς εὐχὰς ἀποδιδόναι, τῷ Θεῷ.

Isal. liii. 6.

The comparison with which this prayer opens is derived from the last verse of the cxixth Psalm, 'I have gone astray like a lost sheep:' and it is peculiarly applicable to a number of persons who have been following each their own devices, like a flock of sheep dispersed in various directions. This feature in the comparison is indicated by the prophet Isaiah, 'All we like sheep have gone astray; we have turned every one to his own way.'

'And there is no health in us' (Is. i. 6). 'From the sole of the foot even unto the head there is no soundness in it.'

'declared unto mankind in Christ,' i.e. by or through him; a Greek idiom. So 1 Cor. xv. 22. 'In Christ shall all be made alive' (ἐν Χριστῷ ζωοποιηθήσονται).

'godly, righteous, and sober.' These three epithets express (1) our duty to God, (2) our duty to

our neighbour, and (3) the duty of personal sobriety and continence. They are combined in Titus ii. 12, 'that we may live soberly, righteously, and godly, in this present world.' (σωφρόνως καὶ δικαίως καὶ εὐσεβῶς.)

In the rubric before the Absolution, the words 'or remission of sins' were added after the Hampton Court Conference (in 1604), being a slight concession to the scruples of the Puritans, who objected to the word *absolution*, as having a popish sound. But in the same rubric the word *Priest* was substituted for *Minister* at the revision in 1662, in direct opposition to the wishes of the Puritans, who at the Savoy Conference had contended that the word *Priest* ought everywhere to be expunged¹. The insertion of the word *Priest* seems to have been made for the purpose of excluding a Deacon from pronouncing the absolution, though it only rendered more clear in the rubric a restriction which had always been observed in practice. This appears from the reply made by the episcopal divines to the Puritans at the Savoy Conference, in which they say, 'It is not reasonable that the word *Minister* should be only used in the Liturgy. For since some parts of the Liturgy may be performed by a Deacon, others by none under the order of a *Priest*—viz., absolution, consecration, it is fit that some such word as *Priest* should be used for those offices, and not *Minister*, which signifies at large every one that ministers in that holy office, of what order soever he be.'

The rubric
before the
absolu-
tion.

When the Prayer Book was first compiled, it was probably not contemplated that Deacons would officiate (see the Office for Ordering of Deacons), and as it was supposed that the *Minister* would

¹ See above, p. 46.

always be in Priest's orders, the words *Minister* and *Priest* were used indiscriminately in the rubric. The word *Minister* was applied to all orders of the ministry from very ancient times (e.g. by Tertulian, Cyprian, and St Augustine), and it continued to be so in the middle ages. But it was brought into more common use by the Protestants, as Strype says, 'because they thought it more proper for the reformed clergy than the word *Priest*; which word had been abused by the papists, who understood by it not so much a presbyter of the Church as one who was a *sacerdos* or sacrificer, and whose office it was to offer up the sacrifice of the Mass¹.'

Instances of the indifferent use of the two words are still to be found in some of the rubrics, especially in those of the Communion-service, where the consecrating Priest is occasionally described as the Minister. The office of pronouncing absolution had always in every age of the Church been limited to *Priests*, except when a man lay dying². The absolution is to be pronounced by the Priest *alone*; i.e. the people are not to repeat it after him, as they do the confession. He pronounces it *standing*, because that is the attitude of authority.

The absolution.

It is scarcely correct to assert, as Wheatly has done in his *Treatise on the Common Prayer*, that this form of absolution is 'a conveyance of forgiveness.' It is a declaration on the part of God's minister, that God forgives those who truly repent. And it cannot but be consolatory to the penitent sinner, to hear such an assurance repeated, by one who has authority to do so. But he is not more

¹ See Du Cange in voc. *minister*. Strype, *Hist.*

² Lyndwood, *Prov. Const. Lib.* v. 16.

forgiven after the absolution than he was before it. We cannot doubt that pardon is granted upon our repentance, even though the appointed Minister be not present to declare it to us.

The Deacon, when he officiates, omits the absolution, and proceeds at once to the Lord's prayer. Some authorities have sanctioned the practice of the Deacon's saying after the confession the prayer, 'O God, whose nature and property is ever to have mercy and to forgive, &c.' But this practice is not canonical; for the title, 'A Prayer which may be said after any of the former,' manifestly denotes that the prayer in question is to be said after any of the *occasional prayers* which precede it.

'who desireth not the death of a sinner.' Ezek. xviii. 23. 'Have I any pleasure at all that the wicked should die? saith the Lord God;' and see xxxiii. 11.

'and hath given power and commandment unto his ministers.' John xx. 23. 'Whosoever sins ye remit, &c.'

'that those things may please him which we do at this present;' i. e. our present service of prayer and praise.

Rubric. 'The people shall answer here, and at the end of all other prayers, *Amen*.' It was the custom of the ancient Christians to signify their assent to the prayers by saying, *Amen*; which word they pronounced so heartily, that St Jerome, in the fourth century, compared it to a clap of thunder. Clemens Alexandrinus, in the third century, says that as they uttered it, 'they raised themselves on tip-toes (for on Sundays and from Easter to Whitsuntide they prayed standing), as if they desired that that word should carry up their bodies as well as their souls to heaven.' *Amen* is a Hebrew word,

frequently used in asseveration in the New Testament by our Lord and the Apostles.

Upon comparing this introductory portion with the remainder of the Liturgy, we observe that it is more diffuse in its style, and especially abounding in synonymous words and phrases, such as 'acknowledge and confess,' 'assemble and meet together,' 'erred and strayed,' 'absolution and remission of sins.' This style seems not inappropriate, in a part of the service which leads us to pause, and consider, and reflect on our past life and conduct.

The Lord's
Prayer.

The rubric enjoins the Minister to say the Lord's prayer 'with an audible voice, because in the offices of the Breviary it was always said by the Priest inaudibly, raising his voice at *et ne nos inducas in tentationem*, that the people might respond with the final petition. The origin of this practice is probably to be found in the custom of the early Church, which regarded the Lord's prayer as too sacred to be used by any but the faithful, and therefore reserved it till the catechumens and other non-communicants had withdrawn'. Hence in the mediæval services it was ordered to be said aloud (*in audientia dicatur*) only in the Mass. Until the last revision in 1662, the people continued in this part of the service to say only the last petition; in other parts the change was made in 1552. The old custom is still preserved in some of the College-halls at the Universities, where the Lord's prayer is said in the grace before dinner. In enjoining the people to say this prayer with the Priest, our Prayer Book follows the example of the ancient Greek and Gallican Churches. In the Mosarabic or Spanish Liturgy, the people answered separately to each petition, *Amen*.

¹ Bingham, *Ant.* x. 5, 9.

The Lord's prayer in the original is as follows :
(Matt. vi. 9—13.)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ
ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ
θέλημά σου· ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ
ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ. [ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύνα-
μις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]

The following is the Latin translation from the
Vulgate :

Pater noster, qui es in cœlis, sanctificetur nomen
tuum ; adveniat regnum tuum ; fiat voluntas tua, sicut
in cœlo, et in terra ; panem nostrum supersubstantial-
em da nobis hodie ; et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris ; et ne nos
inducas in tentationem ; sed libera nos a malo. Amen.

For *supersubstantialem* the Roman Breviary has
quotidianum.

The genuineness of the doxology is questioned,
on account of its omission in the parallel passage of
St Luke (xi. 2—4), and also, according to some of
the most important MSS. of the New Testament,
in this passage of St Matthew. The doxology was
always admitted by the Greek Church, as appears
from Clem. Const. III. 18 ; Chrysostom, Theophy-
lact, &c. The Latin Church as constantly omitted
it. It was not inserted in any part of the Prayer
Book till 1662. It is appropriate in this place ;
for the Lord's prayer, following here immediately
upon the Absolution, may well be repeated in a
spirit of praise and thanksgiving.

The following old versions of this prayer are

interesting, as they serve to illustrate the gradual change of our language in successive ages¹.

1 From a MS. in the library of Caius College, Cambridge, of the 13th century.

Fader oure that art in heve, i-halgeed bes thi nome, i-cume thi kinereiche, y-worthe thi wyll also is in hevene so be on erthe, oure iche-dayes-bred ȝif us to day, and forȝif us oure gultes, also we forȝifet oure gultare, and ne led ous nowth into fondingge, auth ales ous of harme. So be it.

2 From a MS. in St John's College, Cambridge, of the 14th century.

Fader oure that art in heuene, halwed be thi name: come thi kyngdom: fulfild be thi wil in heuene as in erthe: oure ech day bred ȝef vs to day, and forȝeue vs oure dettes as we forȝeue to oure detoures: and ne led vs nouȝ in temptacion, bote deliuere vs of euel. So be it.

3 From a MS. in the Bodleian Library of the 15th century.

Fader oure that art in heuenes, halwed be thy name. Thy kyngdome come to thee: thy wille be do in erthe as in heuen: oure eche dayes brede ȝeue us to daye: and forȝeue us oure dettes as we forȝeue to oure detoures: and lede us noȝte into temptacion: but delyver us from yvel. Amen.

4 From the Prymer in English and Latin. 8vo. Paris, 1538.

Oure father whiche art in heuen, halowed be thy name. Let thy kyngdome cum vnto vs. Thy wyll be fulfilled as well in erthe, as it is in heuen. Gyue vs this daye our daylye breade. And forgyue vs our trespasses, as we forgyue them that trespass agaynst vs. And lede vs not in to temptacyon. But delyuer vs from euyl. So be it.

The Versicles.

The Versicles which immediately follow the Lord's prayer are taken from Ps. li. 15, and lxx. 1.

¹ From Maskell's *Monumenta Ritualia*, II. 238.

They have been used in the English Church from time immemorial at the commencement of Matins.

The hymn or doxology, commonly called the *Gloria Patri*, has descended to us from primitive antiquity. It is thus quoted by St Athanasius :

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι. καὶ
 νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας.

The form adopted by the Arians, who said the Son and Holy Ghost were inferior to the Father, was 'Glory to the Father in (or by) the Son and the Holy Ghost.' The fourth council of Toledo (A.D. 633) appointed it to be said thus : 'Glory *and honour* be to the Father,' &c., because David says (Ps. xxviii.), 'bring glory and honour to the Lord.'

We may observe here that the manner in which sermons are usually concluded is a paraphrase of the *Gloria Patri*, used by St Augustine, St Chrysostom, and others at the end of their homilies.

Having finished the penitential part of our devotions, we rise from our knees, and with this doxology enter upon another division of the service, that, namely, which consists in praise and in the reading of Scripture.

The versicle, 'Praise ye the Lord,' is a translation of the Hebrew word Alleluiah, with which fifteen of the Psalms either begin or end, and which occurs once in the New Testament, in Rev. xix. 1. This word from a very remote period was often repeated in divine service by the Christian Church, especially during the season of Easter. In the time of Lent it was omitted, as St Augustine informs us : and by the ancient Church of Rome it was only sung on Easter-day ; whence came the form of adjuration, common among the people of that

city, 'as I hope to live and sing Alleluiah again,' i.e. 'as I hope to live to another Easter'.¹ St Jerome says it was used in private devotions. 'For even the ploughman at his labour sings Alleluiah.' The word Alleluiah was retained in Edward VI.'s first Prayer Book, and ordered to be used in this place from Easter to Trinity Sunday. It was thought to mean something more than 'Praise ye the Lord:' for in these words the minister invites the congregation only; but the Alleluiah was thought to be addressed to angels as well as men. (Wheatly.)

The
Psalms.

In the position of the Psalms, we follow the order observed by the Breviaries of the unreformed Church, in which the Psalms at Matins, together with the Lessons following, were called the *nocturn*; a name derived from the practice of the primitive Christians, who, in order to escape notice and avoid persecution, assembled for divine service soon after midnight. This practice, which was begun from necessity, was afterwards continued from habit: and when it was laid aside, the name *nocturn* was retained; the service being the same, though the hour of meeting was later.

The custom of reading or singing the Psalms in divine service is of great antiquity, being mentioned by St Jerome, Cassian, &c. It is derived from the services of the Jewish Temple; and St Paul doubtless refers to the psalms of David, when he bids the Colossians teach and admonish one another 'in psalms and hymns and spiritual songs.' In different churches, and in different ages, the practice varied as to the number of the Psalms read at one time, and as to the mode of reading

Col. iii. 16.

¹ Bingham, *Ant.* xiv. 2. 4.

them: sometimes they were said by the minister alone in plain song, with little inflection of the voice; and this mode was enjoined by St Athanasius, and generally adopted, as St Augustine intimates, in the churches of Africa; sometimes a more artificial and melodious way of singing was adopted, as was the case, according to the same authority, in the churches of Italy¹.

The ninety-fifth Psalm has always been placed before the Psalms of the nocturn in the Western Church. It was called the *invitatory* Psalm, and was sung while the congregation were assembling. It is very suitable for this purpose, as it contains an invitation to praise (ver. 1), to prayer (ver. 6), and to the hearing of God's word (ver. 8). The daily morning-service of the Eastern Church in the time of St Chrysostom began with the sixty-third Psalm, 'O God, thou art my God; early will I seek thee,' &c., which was called the morning psalm².

The xcvth
Psalm.

The custom of using the *Gloria Patri* at the end of each Psalm is peculiar to the Western Church. In the East it was said only at the end of the last Psalm. It is a happy expedient, by which (as Wheatly observes) we turn the Jewish psalms into Christian hymns, and make them as fit for the use of the Church now as they were before for the use of the synagogue.

The Psalms in the Prayer Book (commonly called the Psalter) are taken from the translation of the Bible made by Tyndal and Coverdale, and from that edition which was published in the year 1539. That edition was commonly called the Great Bible (being of a large folio size), or Cranmer's

The
Psalter.

¹ Bingham, *Ant.* XIV. I. I.

² *Ibid.* XIII. 10. 2.

Bible, and was commonly used in churches, till the appearance of our present Authorized Version in 1611. In consequence of the objections made to it by the dissenters at the Savoy Conference (see p. 44), the Epistles and Gospels, which had been taken from it at the original compilation of the Prayer Book, were at the last review in 1662 taken from the Authorized Version. No alteration was made in the Psalms, probably because the old translation, though not quite so accurate, was more smooth and harmonious than the later one.

The rubric has not determined by whom the Psalms are to be said or sung. In ordinary parish-churches the minister and people read alternate verses; but 'in choirs and places where they sing,' the two sides of the choir reply to each other. The same observation applies to the canticles after the Lessons, and to the Athanasian creed. Probably the most ancient and general practice was for the whole congregation to unite together in singing the Psalms. This at least is stated by St Chrysostom to have been the case¹. In the Egyptian monasteries, it is said by Cassian that one person sang, and the rest sat and listened to him. The custom of alternate recitation was brought into the Western Church by St Ambrose, who first established it at Milan; but it appears to have existed in the East from the first age of the Church. St Basil in the fourth century mentions it in a passage already quoted (p. 87, ἀντιψάλλουσιν ἀλλήλοις). An ancient legend, preserved by Socrates, asserts that St Ignatius derived it from a vision which he beheld of angels praising the Trinity in alternate strains, διὰ τῶν ἀντιφώνων ὕμνων. A stronger evidence of the antiquity of

*Hist.
Eccles.
VI. 8.*

¹ Bingham, *An.* XIV. i. 10.

this custom is to be found in the testimony of Pliny, who describes the Christians as singing a hymn in turns, *dicentes carmen invicem*. It is probable that this antiphonic way of singing is derived from the Jewish Church; and that it is alluded to in Ezra iii. 10, 11, where it is said, that on laying the foundation of the temple, the priests with trumpets, and the Levites with cymbals, were set to praise the Lord after the ordinance of King David, and they sang together *by course*, in praising and giving thanks unto the Lord; 'because he is good, and his mercy endureth for ever toward Israel.' And it is supposed that the same custom is alluded to in Isa. vi. 3, in the account of the vision of Isaiah, where it is said that the Seraphim cried one unto another and said, 'Holy, holy, holy,' &c. See also Neh. xii. 31, 38, and perhaps Exod. xv. 21. A great portion of the Psalms appear to have been composed with a view to alternate or responsive singing. By bearing this in mind, we may best account for that peculiarity in their structure which has been termed *parallelism* by Bishop Lowth¹, and which consists in a certain regular correspondence between the clauses of each sentence or period; one clause answering to another either by a repetition of the same sentiment, by an antithesis, by a climax, by an unvarying refrain, or in some other way. For examples, see especially Ps. xix. xx. xxi. xxiv. cxxxvi. &c. This peculiarity, however, is not confined to the Psalms, but is found in all the poetical books of the Old Testament (*e.g.* Isa. lv. 6, 7; Hos. xi. 8, 9; Joel ii. 7); and traces of it occur in many parts also of the New Testament, not only in hymns, such as the *Magnificat*, but in the dis-

¹ *Lectures on Hebrew Poetry.*

courses of our Lord, and in the writings of the Apostles (*e.g.* Matt. vii. 6; 2 Thess. ii. 8)¹. Nor is this surprising; for it may be observed that when persons are speaking in a fervent and elevated tone, they sometimes fall unconsciously into the rhythm and cadences, by which the poetry of their language is distinguished.

Musical
instru-
ments in
churches.

In Psal.
cxlix. and
cxliii.

In Psal.
xxxii.

For the use of musical instruments in the church there was ample precedent in the service of the temple, as we may see from the frequent allusions made to this practice, both in the Psalms and in other parts of the Old Testament. But it appears that the Christian Church for several centuries did not admit any musical accompaniment in her public devotions. 'The use of those instruments (*τῶν ὀργάνων ἐκείνων*) was permitted to the Jews,' says St Chrysostom, 'on account of the heaviness and grossness of their souls, and because they had lately been reclaimed from idolatry; but now we are to use our bodies as instruments of praise,' 'showing ourselves as a melodious and well-tuned organ,' says Theodoret. And as late as 1250 A.D. Thomas Aquinas says, 'our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to judaize.' Towards the end of the thirteenth century, however, musical instruments were generally used in churches, as we may conclude from the frequent mention made of them by Durandus, a liturgical writer of that time (1286 A.D.), who does not speak of them as a novelty, but tries to prove their antiquity. The instrument now called an organ was first known in the west of Europe about the year 757 A.D., when Constantinus Copronymus, Emperor of Constantinople, sent one

¹ See Bishop Jebb, *Sacred Literature*.

as a present to Pepin, King of France. The invention of a wind instrument of this kind is attributed to Ctesibius, an eminent mathematician of Alexandria, who lived in the reign of Ptolemy Euergetes. The ~~same~~ *organ* was given by the Greeks to musical instruments of any kind, as we may see from the Septuagint version of Amos v. 23: 'Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols;' which is in the LXX. μεταστήσον ἀπ' ἐμοῦ ἦχον ψδῶν σου, καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι: a passage quoted by the fathers as an authority against instrumental church-music in general¹.

The public reading of holy Scripture is a part of divine service in which the Church follows the example of the synagogue. After the Babylonish captivity, upon the establishment of synagogues in the cities and villages of Judea, the custom of reading the Law of Moses to the congregation first began: and when that was forbidden by Antiochus Epiphanes, on political rather than religious grounds, in 163 B.C., portions of the prophets were read instead. When the Jews, under the conduct of the Maccabees, had recovered their independence, the reading of the law was resumed, and that of the prophets continued. And this appears to have been the practice, every Sabbath-day, in the time of our Lord and his Apostles (see Luke iv. 16; Acts xv. 21). In like manner we find that in the primitive Church Lessons were read from both the Old and New Testaments. Justin Martyr, describing the service as it was celebrated The Lessons.

¹ See Bingham, *Ant.* VIII. 7. 14; Suicer, in voc. *ὄργανον*.

on Sundays in his time, says, that a lesson was read either from the records of the Apostles, or the writings of the prophets (τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν); and in the fifth century Cassian says that in the Egyptian churches, after the singing of the Psalms, two Lessons were read, one from the Old Testament, the other from the New; a practice which, he says, was so ancient, that no one could tell whether it was of human institution or not: this practice we have followed since the Reformation. In the Church of Rome lessons were not read in this part of the service (the *nocturn*) till the time of Gregory the Great.

Uncanonical books
read in
churches.

Besides the holy Scriptures, some other books were read in churches, as the first Epistle of Clement of Rome to the Corinthians, the book called *Hermas' Pastor*, the passions of the martyrs, and the homilies of the fathers¹. In the service of the Roman Church, these uncanonical writings to a great degree supplanted the Scriptures, until Cardinal Quignonius, in his edition of the Breviary, removed many of the legends, as well as the anthems and responds, by which the lessons were broken up and interrupted. His example was generally approved of², and was judiciously followed by our Reformers: but though countenanced for a time by the authorities of his own Church, it was finally condemned by the Council of Trent.

The Apocrypha.

Art. VI.

Our Church has, however, retained one class of uninspired writings, commonly called the Apocrypha; reading them 'for example of life and instruction of manners,' but not applying them to establish any doctrine. Upon this point there was in ancient times a diversity of practice; the Eastern

¹ Euseb. *Hist.* III. 3, 16.

² See above, p. 12.

Church for the most part rejecting these writings, the Western for the most part receiving them, and including them under the general title of 'canonical'—*i. e.* books contained in the *canon* or catalogue of books authorized to be read. The term Apocrypha (from ἀπόκρυφος, *hidden*), as applied to these books, denotes ~~that~~ they are not authentic: it was used by the Council of Nice, and by the fathers, to designate the spurious works, or forgeries, which were circulated in the first ages of the Church¹.

In the daily service of our Church the Old Testament (with the Apocrypha) is read through once, and the New Testament three times in the year; such portions being omitted as either contain repetitions of other parts, or are too obscure and mystical to be understood by ordinary hearers. The book of Isaiah is placed at the end of the year (or rather at the beginning of the Christian year), as being most appropriate for the season when we contemplate the incarnation and birth of the Saviour. The Sunday first Lessons are particular chapters of the Old Testament, selected on account of the special instruction and edification which they have been thought to contain. This selection does not appear to rest upon any ancient authority, but dates from the Reformation. The first Lessons for 'Saints' days are also specially appointed, but without reference to the occasion, and are taken in most cases from the books of Ecclesiasticus and Wisdom. For certain days, such as Christmas-day, Epiphany, Good Friday, &c., both the first and second Lessons are selected to suit the occasion.

In the rubric concerning the first Lesson the words 'he that readeth,' were introduced at the last review instead of 'the minister that readeth.'

¹ Bingham, *Ant.* XIV. 3, 15.

This alteration seems to make it allowable for laymen to read the Lessons, as is done in the universities, and occasionally in parish-churches.

*The Te
Deum.*

The sublime hymn commonly called the *Te Deum* occupied a place in the Breviary similar to that which it now holds in our Prayer Book, after the reading of Scripture. St Ambrose, St Augustine, St Hilary of Poitiers, and St Hilary of Arles, have each been named as its author; but there is no sufficient reason for attributing it to any one of those eminent fathers. It is alluded to by Cæsarius, Bishop of Arles, in the fifth century, and it was probably composed about that time in the Gallican Church. It may be divided into three parts; the first being an act of praise, the second a confession of faith, the third a supplication. The method of singing this hymn was from very ancient times different from the mode in which the Psalms were recited. Boethius has given a specimen of the music to which it was set in his time (the end of the fifth century), which is substantially the same as that in the Roman Breviaries. It cannot strictly be called a chant, but is rather a succession of chants; the first continuing down to 'Also the Holy Ghost the Comforter,' the second to 'We believe that thou, &c.' after which several changes are introduced. This irregular chant was the origin of those arrangements of the canticles, peculiar to the Church of England, technically called 'Services,' consisting of a series of varied airs, partly verse, partly chorus, to which the canticles in all regular choirs are sung. The canticles have usually been set to 'Services' by church-musicians from the time of Edward VI.¹

¹ Jebb, *On the Choral Service of the Church.*

The *Te Deum* has often been used as a separate service on occasions of special rejoicing. It was commanded to be said 'with the procession in English' (i.e. the Litany), in 1547, at a thanksgiving at St Paul's for the victory over the Scots at Musselburgh'; it concludes the service at the coronation of our sovereigns; and it is appointed to be sung at the installation of the Master of Trinity College, Cambridge.

'The Heavens and all the powers therein.'
Psalm xix. 1.

'To thee Cherubim,' &c. Isaiah vi. 3, Rev. iv. 8.

'The noble army of martyrs;' in the original *candidatus*, from Rev. vii. 9, &c.

'Thine honourable, true'—*verum*, i.e. 'very,' as it is translated in the English Primer edited by Maskell (p. 13), and as in the Nicene Creed, 'Very God of very God.'

'The King of Glory.' Psalm xxiv. 7.

'The sharpness of death,' in the Latin *mortis aculeo*, from 1 Cor. xv. 55.

'Thou sittest,' &c. Col. iii. 1.

'Whom thou hast redeemed with thy precious blood.' (τιμίῳ αἵματι), 1 Pet. i. 18, 19, Rev. v. 9.

'To be numbered with thy saints.' Rev. v. 11.

'The number of them was ten thousand times ten thousand, and thousands of thousands.'

'Save thy people, and bless thine heritage.' This and the next verse are from Psalm xxviii. 9: *heritage* and *inheritance* are here taken to mean the whole number of the inheritors.

'Day by day,' &c. Psalm cxlv. 2.

'Let thy mercy lighten upon us.' Psalm xxxiii.

22. *Lighten*, an obsolete form of *light* or *alight*.

'In thee have I trusted,' &c. Psalm xxii. 4, 5.

¹ Strype, *Memorials of Cranmer*, I. ii. 3.

The hymn in the original Latin is as follows¹:

Te Deum laudamus : te Dominum confitemur.
 Te æternum Patrem : omnis terra veneratur.
 Tibi omnes Angeli : tibi cœli et universæ potestates,
 Tibi Cherubin et Seraphin : incessabili voce proclamant,
 Sanctus, Sanctus, Sanctus : Dominus Deus Sabaoth,
 Pleni sunt cœli et terra : majestatis gloriæ tuæ.
 Te gloriosus Apostolorum chorus,
 Te Prophetarum laudabilis numerus,
 Te Martyrum candidatus : laudat exercitus.
 Te per orbem terrarum : sancta confitetur Ecclesia ;
 Patrem immensæ majestatis ;
 Venerandum tuum verum : et unicum Filium ;
 Sanctum quoque Paracletum Spiritum.
 Tu Rex gloriæ Christe.
 Tu Patris sempiternus es Filius.
 Tu ad liberandum suscepturus hominem : non horruisti Vir-
 ginis uterum.
 Tu devicto mortis aculeo : aperuisti credentibus regna cœ-
 lorum.
 Tu ad dextram Dei : sedes in gloria Patris.
 Judex crederis esse venturus.
 Te ergo quæsumus, famulis tuis subveni : quos pretioso san-
 guine redemisti.
 Æterna fac cum sanctis tuis : in gloria numerari.
 Salvum fac populum tuum Domine : et benedic hæreditati
 tuæ.
 Et rege illos : et extolle illos usque in æternum.
 Per singulos dies : benedicimus te.
 Et laudamus nomen tuum : in sæculum et in sæculum sæ-
 culi.
 Dignare Domine die isto : sine peccato nos custodire.
 Miserere nostri Domine : miserere nostri.
 Fiat misericordia tua Domine super nos : quemadmodum
 speravimus in te.
 In te Domine speravi : non confundar in æternum.

The Song
 of the
 Three
 Childrep.

The Song of the Three Children, or *Benedicite*, which is added as an alternative to the *Te Deum*, was used as a hymn in the Jewish Church, though not received into the Jewish canon. It is not extant in Hebrew, and was probably composed by an Alexandrine Jew, as a paraphrase upon the 148th Psalm. It was used by the Christians in their

¹ Palmer, *Orig. Lit.* i. 26.

devotions from the most early times. St Cyprian quotes it as holy Scripture, in which opinion he is supported by Ruffinus, who inveighs against St Jerome for doubting its divine authority, and informs us that it was used in the Church of Toledo long before his time, who himself lived in 390 A.D. St Chrysostom says that it was sung throughout the world, and would continue to be sung in future generations¹. In the ancient English offices, the *Benedicite* was the first hymn at Lauds.

This hymn is very appropriate to be used when we would glorify God for his works, or when the Lesson treats of the creation, as on Septuagesima Sunday. In the first Prayer Book of King Edward VI. it was appointed to be used in Lent, and the *Te Deum* during the rest of the year.

The hymn *Benedictus*, or the song of Zacharias, and the psalm *Jubilate Deo*, were, like the preceding, used at Lauds in the ancient English offices. The hymns, *Benedictus* and *Jubilate*.

The use of what is called a voluntary, after the second Lesson, was common at the time of the Reformation, and appears from the following account of it given by Lord Bacon²: 'After the reading of the Word, it was thought fit that there should be some pause for holy meditation, before they proceeded to the rest of the service: which pause was thought fit to be filled rather with some grave sound than with a still silence; which was the reason of playing upon the organs after the Lessons were read.' Music after the second Lesson.

The pause alluded to in the preceding passage denoted the transition to another part of the service, corresponding with *prime* in the Breviary.

¹ Bingham, *Ant.* XIV. 2. 6.

² Pacification of the Church, *Works*, II. 540.

The office of *prime* commenced with the Athanasian Creed, for which the Apostles' Creed has been substituted, except on certain days.

The Apo-
stles'
Creed.

That which we call the Apostles' Creed is the ancient confession of the Church of Rome. It contains in a brief and simple form the principal articles of the Christian faith, without any reference to the heresies, against which the Nicene and Athanasian Creeds are directed. Those heresies arose in the East, and spread there extensively; and it became necessary to meet them by introducing new and more accurate definitions into the formularies of faith: they did not disturb the Roman Church, and her primitive creed, therefore, was retained, at least, for some time, without addition. But even this formulary was probably an amplification, though a very ancient one, of a still simpler confession of faith, used by the Apostles in admitting the first converts to the Church. For we are not justified in asserting that the Creed, as we now have it, was framed by the Apostles, though it bears their name, and though an old tradition professes to assign to each of the twelve his share in the composition of it. From the notices which occur on the subject in the most ancient records of the Church, it appears that in the first age the confession of faith made by converts at baptism was of the simplest kind, amounting to no more than a declaration of belief in the three divine Persons in whose name they were baptized; nor does it appear that a public confession was repeated, as now, in the services of the Church, or that it was required to be made on any other occasion but at baptism. The custom of saying a creed in the daily service was commenced in the Church of Antioch about the year

471 A.D.; in the Church of Constantinople A.D. 511; in the Spanish Church after the Council of Toledo, A.D. 589; in the Gallican Church in the reign of Charlemagne; and from thence it passed into the Anglo-Saxon Church. It was not adopted by the Roman Church till the year 1014; and then the Nicene and Athanasian formularies were used, rather than the Apostles' Creed, as being more full and explicit against heresies¹. According to the use of Sarum, the Athanasian Creed was every day sung publicly at Matins, the Nicene in the Mass; the Apostles' Creed was said at Matins by Priest and people as a private devotion (*privatim*). Cardinal Quignonius, in his Breviary, A.D. 1536, appointed the Apostles' Creed to be said publicly in the daily service, and that example was followed by our Reformers. The Apostles' Creed was used in the Anglo-Saxon offices before the Norman Conquest; and one of the most early copies of that Creed now remaining is found in Greek, written in Saxon characters, at the end of King Athelstan's Psalter, about the year 703. It is as follows:

Πιστεύω εἰς Θεὸν Πατέρα παντοκράτορα, καὶ εἰς τὸν Χριστὸν Ἰησοῦν Υἱὸν αὐτοῦ τὸν μονογενήν, τὸν Κύριον ἡμῶν, τὸν γεννηθέντα ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου· τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα, ταφέντα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανοὺς, καθημένον ἐν δεξιᾷ τοῦ Πατρὸς, ὃθεν ἔρχεται κρίναι ζῶντας καὶ νεκρούς· καὶ εἰς Πνεῦμα ἅγιον, ἁγίαν ἐκκλησίαν, ἄφεσιν ἁμαρτιῶν, σαρκοῦ ἀνάστασιν. Ἀμήν.

This is probably the form in which the Creed was used in the middle of the second century. It

¹ Bingham, x. 4. 17.

will be seen, therefore, that the following additions, marked by italics, were made subsequently :

Maker of heaven and earth ;
conceived by the Holy Ghost ;
dead and buried ;
He descended into hell ;
 the right hand of *God* the Father *Almighty ;*
 the holy *Catholic* Church ;
 the *Communion of Saints ;*
and the life everlasting.

For the history of these additions, see the treatise of Bishop Pearson *On the Creed*.

Ancient
English
Versions
of the
Creed.

It is interesting to compare together the following versions of the Creed, of the thirteenth, fourteenth, and fifteenth centuries, respectively ; extracted from Maskell's *Monumenta Ritualia*, II. 240.

1. From one of the Cotton MSS. in the British Museum of the thirteenth century.

Hi true in God, fader hal-michttende, that makede heven and herdethe: and in Ihesu Krist, is ane lepi sone, hure laverd, that was bigotin of the hali gast, and born of the mainden marie, pinid under Punce Pilate, festened to the rode, ded and dulvun, licht in til helle, the thride dai up ras fra dede to live, steȝ in til hevenne, sitis on his fadir richt hand, fadir alwald-and, he then sal cume to deme the quike an the dede. Hy troue hy theli gast, and hely kirke, the samning of halȝes, forȝifnes of sinnes, uprisigen of fleyes, and life withhuten ende. Amen.

2. From a Harleian MS. in the British Museum of the fourteenth century.

I bileue into god, fader almyȝti, maker of heuene and of erthe: and into Iesu Crist his onli sone, oure lord, which was conceyued of the holi goost, borun of the virgyne marie, he suffrid passioun Pilat of pounce, crucified, deed and buried: he wente down to helle, the thridde day he roos aȝen from deeth to liif, he stized to heuene: there he sittith on the riȝthalf of god the fadir almyȝti: and fro then he is to come to

deeme the quyke and the deede. I belieue in the holi goost, al holi chirche, communynge of seyntis, forgeuenes of synnes, aʒenrisyng of fleisch, and euerlastyng liif. Amen.

3. From a MS. in the Bodleian Library of the fifteenth century.

I bileue in God, Fadre alle myʒty, shapere of heuene and of erthe. And in Ihesu Crist his oonlepye sone, oure Lord oon: whiche was conceyvede of the Holy Goost: born of the mayden marye: suffrede undir the Ponce Pilate: crucifyede, and dede: and is buriede: cometh down to helles: the thridde day he roos from deethis: steyed up to heuenes: sitteth on his Fadre riʒte side, God alle myʒty: and fro thense he is to come for to deeme the quyke and dede. I beleue in the Holy Spirit, holy chirche, comunyng of seyntes, forgeueness of synnes, risyng of flesshe unto ay lastyng lif. So mote it be. Amen.

4. From the Prymer in English and Latin. 8vo. Paris, 1538.

I beleue in god, the father almyghty, maker of heuen and earthe. And in Iesu Chryst hys onely sonne our Lorde. Whiche was conceyued by the holy ghoste, and borne of the virgyn Mary. Which suffred deathe under Pons Pilate, and was crucifyed, deade, and buryed. Which descendyd to hell, the thyrde day rose from death to lyfe. Whiche ascendyd into heven, and sytteth at the ryʒt hande of god, the father almyghtye. And from thens, shall come for to judge both the quycke and the deade. I beleue in the holy ghoste. The holy churche catholike, the comunyon of sayntes. The remysseyon of synnes. The resurrectyon of the flesshe. And the lyfe euerlastyng. So be it. ♀

The word *creed* is derived from the first word in the Latin, *Credo*, which is the name in common use to this day among Roman Catholics; similarly, the Lord's prayer by them is termed, from its initial words, *Pater noster*; and many hymns and psalms are named in the same way. The old name *symbolum* denoted that the brief summary of his

Origin of
the word
Creed.

faith was the *watchword* by which the soldier of Christ was to be known.

Turning
towards
the East.

The custom of turning towards the East during the repetition of the Creed is still very generally observed. The early Christians in their prayers looked in that direction; and their churches were built and arranged with a view to their doing so. The custom is frequently noticed by the fathers, who assign several reasons for it, as for instance, 1. That the East was the symbol of Christ, who was called in Scripture 'the orient,' and the 'Sun of righteousness.' 2. That the East was the place of paradise. 3. That it was the more honourable part of creation. 4. That Christ made his first appearance in the East, and will there appear again at the last day. But whether the custom was originally founded on any one of these reasons may be doubtful, as we find that the pagans generally worshipped towards the East; and a practice of this kind, being indifferent in itself, was likely to be continued when they changed their religion.

Obeisance
at the
name of
Jesus.

Phil. ii. 10.

It is hardly necessary to observe, that the obeisance made by the whole congregation on pronouncing the name of Jesus, and confessing their faith in him, is in accordance with the spirit of the passage of St Paul, 'that at the name of Jesus every knee should bow.' For this custom we have written authority in the 18th canon, which orders, 'that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world,' &c. In this, as

in other cases, the sign is of value only for the sentiment which it betokens; and care should be taken lest it degenerate into mere mechanical action.

The prayers (*preces*) which follow the Creed, ^{The prayers after the Creed.} including the lesser litany, as it is called, the Lord's prayer, and the versicles and responses, are of great antiquity in the Western Churches, and always occupied the position which they now have in the service. They are as follows in the Breviary of Sarum, though in a different order and arrangement.

Dominus vobiscum, Et cum spiritu tuo. Oremus.
Kyrie eleison. Christe eleison. Kyrie eleison. Pater
noster, &c.

Ostende nobis, Domine, misericordiam tuam.

Et salutare tuum da nobis.

Domine salvum fac regem.

Et exaudi nos in die qua invocaverimus te.

Sacerdotes tui induantur justitiam.

Et sancti tui exultent.

Salvum fac populum tuum, Domine.

Et benedic hereditati tuæ.

Da pacem, Domine, in diebus nostris.

Quia non est alius qui pugnat pro nobis nisi tu Deus
noster.

Cor mundum crea in me, Domine.

Et Spiritum sanctum tuum ne auferas a me.

The versicle, 'The Lord be with you,' and the response to it appear to be taken from Ruth ii. 4: 'And behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.' This mutual salutation of Priest and people has been customary in the Church from the earliest antiquity: it was enjoined by the Council of Bracara, A.D. 675, to be used before the celebration of the Eucharist, and spoken of as an Apostolical tradition; 'sic ab Apostolis traditum, sic omnis retinet oriens.' As before the

Psalms there is a mutual exhortation between the Minister and people, the Minister saying, 'Praise ye the Lord,' and the people answering, 'The Lord's name be praised;' so here, before they begin their petitions, they commend each other to the Divine grace.

The exhortation, *oremus*, 'Let us pray,' was formerly used before the Collects, when the change was made from the litanetical or versicular form to the continuous prayer, or *oratio*; and it still has that place in the Litany and in the Communion-service after the Commandments. Here it forms an introduction to the whole office of prayer. In the ancient Church this form was pronounced by the Deacon (*δεήθωμεν, δεήθωμεν ἑκτενῶς*), as if to remind the people that they were to accompany the Priest silently in the prayer which he was about to make, though they were not to interrupt him by responses.

The exclamation, 'Lord have mercy upon us,' was retained by the Latin Church in the Greek form, 'Kyrie eleison,' on account, as it is said, of some peculiar efficacy supposed to reside in those words. It is repeated three times, that it may be addressed to each person of the Trinity. It is mentioned by Arrian, a writer of the second century, as a heathen prayer; τὸν θεὸν ἐπικαλούμενοι δεώμεθα αὐτὸν Κύριε ἐλέησον.

Epictet.
II. 7.

The rubric which orders the Priest to stand while he says the versicles after the Lord's prayer, was added in 1552. It is probably founded on the practice of the Priests in the unreformed Church. For it was, and still is, the custom there for the Priest at all the long prayers to kneel before the altar, and mutter them softly by himself; but whenever he comes to any versicles to which the people are to

make their responses, he rises up and turns himself to them in order to be heard: which custom the compilers of our Liturgy might probably have in mind when they ordered the Minister to stand up in this place.

The versicles and responses are chiefly taken from the Psalms. Ps. lxxxv. 7, 'Shew us thy mercy, O Lord, and grant us thy salvation.' Ps. xx. 9 (as translated by the LXX.), 'O Lord, save the king; and hear us in the day when we call upon thee.' Ps. cxxxii. 9, 'Let thy Priests be clothed with righteousness: and let thy saints sing with joyfulness.' Ps. xxviii. 9, 'Save thy people, and give thy blessing unto thine inheritance' (which is also found in the *Te Deum*). The versicle, 'Give peace in our time,' &c., and the response, 'Because,' &c., are not found in the Psalms. The connexion between the two appears to be this: we pray to God to give us peace, because there is no one who can secure this blessing for us besides Him. The Roman Breviary has instead, 'Fiat pax in virtute tua; et abundantia in turribus tuis:' which is from Ps. cxxii. 7. The last versicle and response, 'O God, make clean,' &c., are from Ps. li. 9, 10.

The petitions contained in these versicles are expanded in the Collects and prayers which follow; the first in the Collect for the day; the second in the prayer for the Queen; the third and fourth in the prayer for the clergy and people; the fifth in the second Collect for peace; the last in the third Collect for grace.

The versicles were followed in the ancient Service-books, as in our Prayer Book, by Collects (*orationes*), in which the Priest collected, and offered up alone the various supplications previously made by himself and the people jointly.

The Collecta.

Of the first Collect, which is variable, we shall speak hereafter (Chap. VIII.).

The second Collect, for Peace, has been used in the English Church for at least 1200 years. In the Latin it is much more condensed:

Deus auctor pacis et amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidimus, nullius hostilitatis arma timeamus.

‘the author of peace,’ 1 Cor. xiv. 33. ‘For God is not the author of confusion, but of peace.’

‘in knowledge of whom standeth our eternal life.’ John xvii. 3. ‘And this is life eternal, that they might know thee the only true God,’ &c. *Standeth*—i.e. consisteth; as in Art. IX. ‘Original sin standeth not in the following of Adam.’ Compare the commencement of the Collect for St Philip and St James’s day; ‘O Almighty God, whom truly to know is everlasting life.’

It is observed by Wheatly, that in the Collect for Peace which we use at morning prayer, before we engage in the various affairs of the day, we pray for outward peace, and desire to be preserved from the injuries, affronts, and wicked designs of men: but in that for the evening we ask for *inward* tranquillity, for that peace which the world cannot give, as springing from the testimony of a good conscience, that so each of us may with David be enabled to say, ‘I will lay me down in peace, and take my rest;’ having our hearts as easy as our heads, and our sleep sweet and quiet.

The third Collect, for Grace, is of equal antiquity, and is found in the Sacramentary of Gelasius, A.D. 494, in the following form:

Domine sancte, pater omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti; tua nos hodie salva virtute; et concede ut in hac die ad nullum

declinemus peccatum, nec ullum incurramus periculum ;
sed semper ad tuam justitiam faciendam omnis nostra
actio tuo moderamine dirigatur.

The five prayers which follow were formerly said at the end of the Litany, and were not introduced into the daily service till the year 1662. Had they been placed here when the Prayer Book was originally framed, they would probably have been termed *Collects*, like the three which precede them. In the ancient Service-books such prayers were called *memoriæ*, commemorations, *memoriæ de pace, de gratia, pro rege, &c.* The first two do not appear to be taken from any ancient offices, though in expression and substance they are conformable to many prayers for kings, &c., in the liturgies of the primitive Church. As examples of elevated rhythmical prose, they are not surpassed by any compositions in our language.

The Prayer
for the
Queen, &c.

‘King of kings, Lord of lords,’ the Saviour is thus described, 1 Tim. vi. 15.

The Royal Family was not mentioned in the Prayer Book before the reign of James I. because both his Protestant predecessors died without issue. But at his accession the present prayer was added. When first inserted it began ‘Almighty God, which hast promised to be a Father of thine elect and of their seed.’ In 1627, Charles I. being at that time without issue, the present form ‘Almighty God, the fountain of all goodness,’ was substituted. In 1628, the original clause was restored, and Prince Charles and the Lady Mary were mentioned by name. In 1633, possibly because the clause was thought to savour a little of Calvinism, or else to render unnecessary for the future this frequent adaptation to circumstances, the present form was finally replaced.

The Prayer for the Clergy and people is found in the Sacramentary of Gelasius, A.D. 494. It was added to our Liturgy at the revision in 1559. It has probably been used in the English Church for 1200 years. The Latin is as follows :

Omnipotens sempiterne Deus, qui facis mirabilia magna solus; prætende super famulos tuos pontifices, et super cunctas congregationes illis commissas, spiritum gratiæ salutaris; et ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde.

The word *Pontifices* here comprehends all the clergy; Bishops in the first five centuries being entitled not simply *pontifices*, but *pontifices maximi*¹.

The word *curate* is derived from the mediæval Church (*curatus*), and properly includes all who have the *cure* or care of souls. Its special application to designate a clergyman who assists the incumbent has come into use since the Reformation. Before that period this class of ministers probably did not exist, or at least not in sufficient numbers to have a separate denomination.

The preface of this prayer is from Psalm cxxxvi. 4, and implies that the existence and conservation of the Church is a marvel due to God alone. The concluding sentence, 'Grant this,' &c. it will be observed, is not in the original, but was added by our Reformers. We can hardly be mistaken in supposing that it was suggested by the undue assumptions made on behalf of the Priests in the Romish Church. It declares that the blessings which we invoke on the clergy are not for their honour, but Christ's; and that we look not to them but to Christ, as our only Advocate and Mediator, according to 1 Tim. ii. 5.

The Prayer
of St Chrysostom.

The prayer of St Chrysostom is so called because it occurs in the Liturgy of the Church of Constanti-

¹ See Bingham, I. 71.

nople, which bears the name of that celebrated father. It is not, however, found in the most ancient MSS. of that Liturgy, but in those of the Liturgy of Basil, where it precedes the third anthem at the beginning of the Communion-service. It is doubtful whether the prayer be as old as the time of Basil or Chrysostom; but it has been used from a very ancient date in the Churches over which these two fathers presided, namely, those of Cæsarea and Constantinople.

The prayer is addressed to our Lord, as appears both from the reference to the promise made by Him (Matth. xviii. 20), and from the absence of the termination usual in prayers offered to the Father. This is clear in the original Greek, but is made somewhat ambiguous in the English, by the opening invocation, which is more commonly addressed to the Father, though equally applicable to the Son:

‘Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν
χαρισάμενος προσευχὰς, ὃ καὶ δύο καὶ τρισὶ συμ-
φωνοῦσιν ἐπὶ ὀνόματί σου, τὰς αἰτήσεις παρέχειν
ἐπαγγελάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου
τὰ αἰτήματα πρὸς τὸ σύμφερον πλήρωσον, χορη-
γῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς
σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον
χαριζόμενος.

‘with one accord.’ This phrase is used in the English Version of Acts i. 14 to translate *ὁμοθυμαδόν*.

The office of Matins appears to have always terminated with a benediction. In the Breviary of Sarum it was *In nomine Patris, et Filii, et Spiritus Sancti. Amen*. That which we use (2 Cor. xiii. 14) is derived from the liturgies of the Eastern

The Bene-
diction.

Churches, from those of Antioch, Cæsarea, Constantinople, and Jerusalem, in which it had probably been used from primitive times. It was added to our Liturgy in 1559. As it mentions the three persons of the Trinity, it is more proper to be used in the Christian Church than the ancient benediction enjoined by Moses (Numbers vi. 3), ‘The Lord bless thee, and keep thee,’ &c. which is, however, retained in the office for the Visitation of the Sick. The word *fellowship*, used as a translation of the Greek *κοινωνία*, was probably suggested by the word *societas* in the Latin Vulgate; the Authorized Version has *communion*, which is more apposite. The literal translation of the second clause is ‘the love of God the Father.’ By substituting *us* for *you* at the conclusion, the benediction has been made to assume the form of a prayer. The original is as follows :

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία
τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

The order
for Even-
ing Prayer.

Our daily evening service is a compilation from the ancient offices of Even-song, or Vespers, and Compline, as they were used in the English Church. In its introductory and concluding portions, it is a repetition of the morning service.

The *Magnificat*.

The *Magnificat* bears a strong resemblance to the song of Hannah, 1 Sam. ii. 1. And we may well suppose that the Blessed Virgin had meditated that Psalm, before she burst forth into her own hymn of praise.

‘The *lowliness* of his handmaiden,’ i.e. ‘the low estate’ (as in the Authorized Version), not humility of mind, which the Virgin was too humble to ascribe to herself. In like manner, by ‘the humble

and meek,' are meant those 'of low degree,' as in the Authorized Version. The words in the original are *ταπείνωσιν ταπείνους*. This is the only passage of Scripture in which God is spoken of absolutely as the 'mighty One,' *ὁ δυνάτης*.

'Hath magnified me,' *i. e.* hath done to me great things. The phrase in the original (*ἐποίησέ μοι μεγαλεία*) is not quite the same as that translated 'doth magnify' (*μεγαλύνει*) at the beginning of the hymn.

The *Magnificat* and *Nunc Dimittis*, being hymns of a contemplative and quiet character, are, as Bishop Jebb has observed, peculiarly suitable to be used in our evening devotions; while the *Te Deum* and *Jubilate* express the active joy which befits us in the morning.

The second and third Collects are as follows in the Breviary of Sarum :

Deus a quo sancta desideria, recta consilia, et justa sunt opera; da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

Illumina, quæsumus, Domine Deus, tenebras nostras; et totius hujus noctis insidias tu a nobis repelle propitius.

'that peace which the world cannot give.' John xiv. 27. 'My peace I give unto you: not as the world giveth, give I unto you.' 'Lighten our darkness.' 2 Sam. xxii. 29. 'The Lord will lighten my darkness.' Ps. xviii. 28.

CHAPTER VI.

The Creed of St Athanasius.

Origin of
the Creed.

THE name of St Athanasius, the illustrious defender of the doctrine of the Trinity, has long been given to this creed or hymn, which is also known as the *Quicumque vult*. He was Bishop of Alexandria in the fourth century; and after undergoing many conflicts and much persecution in defence of the faith, he died in the year 375. Several creeds and confessions are extant, which are undoubtedly his; but it is generally agreed among the learned that he was not the author of that which is used in the public service of the Church. Its history has been most ably investigated by Dr Waterland, who concludes that it was originally written in Latin, and shews that as early as 1233, the legates of Pope Gregory IX. (who quoted it at Constantinople as an authority in favour of the double procession of the Holy Ghost) were obliged to acknowledge that this was the case. 'The style,' he says, 'and phraseology of the Creed; its early reception among the Latins, while unknown to the Greeks; the antiquity and number of the Latin MSS. and their agreement for the most part with each other, compared with the lateness, scarceness, and disagreement of the Greek copies, all concur to demonstrate that this Creed was originally a Latin composure, rather than a Greek one.'

The same learned author further argues that the Creed was probably composed in France, alleging as reasons for this opinion—1. That it was received in the Gallican Church, so far as appears, before all Churches. 2. That it was greatly esteemed by Gallican councils and Bishops. The Priests in that Church were commanded to learn it by heart. 3. That the Creed was first admitted into the Gallican Psalter, and first received in those countries in which that psalter was received—viz., Spain, Germany, and England. 4. That the oldest version of it, and the oldest writers who notice and comment upon it, are Gallican. 5. The occasion which brought it into note may also be found in the history of the Gallican Church. For ‘upon the revival of the Arian controversy in Gaul, under the influence of the Burgundian kings, it was obvious to call one side Athanasians and the other Arians; and the Creed, being a summary of the orthodox and catholic faith, might in process of time acquire the name of the Athanasian faith or *fides Athanasii*, in opposition to the contrary scheme which might as justly be called the *fides Arii*; just as the title of Apostolical given to the Roman Creed occasioned the mistake about its being made by the Apostles.’ Dr Waterland has given reason for thinking that it was composed by Hilary, Bishop of Arles, in 430 A.D.¹ He concludes that it was recognised as a rule of faith in 550, and received into the public offices of the Gallican Church not later than 670. He fixes upon the year 800 as the date of its reception in England. It was presented to the Pope by Charlemagne (who valued

Probably
composed
in France.

¹ See, however, Mr Harvey's *History of the Creeds*, p. 559. He contends for a somewhat earlier date, and would assign the Creed to Victricius, Bishop of Rouen, A.D. 401.

it highly, and dispersed it wherever he went) in 772; but as the Church of Rome was always tenacious of her own offices, and looked coldly upon formularies which were not of her framing, it was probably not received there till a later period, though still earlier than 930 A.D. In the Greek Churches it was received in the seventh century, the requisite alteration having first been made respecting the procession of the Holy Spirit, to adapt it to the dogma of the Greeks on that subject.

‘From the foregoing account,’ says Dr Waterland, ‘it appears that its reception has been both general and ancient. It hath been received by Greeks and Latins all over Europe; and if it hath been little known among the African and Asian Churches, the like may be said of the Apostles’ Creed, which hath not been admitted, scarce known, in Africa, and but little in Asia, except among the Armenians, who are said to receive it. So that for generality of reception, the Athanasian Creed may vie with any, except the Nicene, or Constantinopolitan, the only general Creed common to all the Churches. As to the antiquity of its reception into the sacred offices, this Creed has been received in several countries, France, Germany, Italy, and Rome itself, as soon, or sooner, than the Nicene; which is a high commendation of it, as gaining ground by its own intrinsic worth, and without the authority of any general council to enforce it. And there is this thing further to be said for it, that while the Nicene and Apostles’ Creeds have been growing up to their present perfection in a course of years, or centuries of years, and not completed till about the year 600, this Creed was made and perfected at once, and is more ancient, if considered

as an entire form, than either of the others ; having received its full perfection, while the others wanted theirs.'

The Creed was framed at a time when the Church was disposed to shew little tenderness to-
The 'dam-natory clauses.'
 wards the maintainers of heretical opinions. It was thought, till experience slowly proved the contrary, that false doctrine was to be extirpated by persecution, and excluded by vehemence of denunciation. The principles of toleration were the growth of a later age. No portion of this formulary was, perhaps, responded to with more favour at its first promulgation, than the sentences which declare the condemnation of those who dissent from its definition of the faith. These 'damnatory clauses,' however, have in modern times given offence to many persons who make no objection to the substance of the Creed. The prelates who were appointed to review the Prayer Book in 1689, endeavoured to remove the scruples which were entertained on this subject. They framed a rubric, explaining that 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith.' This explanation, though not embodied in a rubric, is generally adopted by the divines who have written in defence of the Creed, and it is in conformity with Mark xvi. 16: 'He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.' It might have been a judicious course to omit the clauses in question, as Dr Waterland suggests; but a great unwillingness must always have been felt to mutilate a formulary, which, though not promulgated by the authority of a general council, has had universal reception for so many centuries. The following remarks by

Explained
by Arch-
bishop
Secker.

Archbishop Secker on this subject are worthy of consideration: 'The condemnation, contained in two or three clauses of this Creed, belongs (as the most zealous defenders of our faith in the holy Trinity agree, and as every one who reads it considerably will soon perceive), not to all, who cannot understand, or cannot approve, every expression in it, but only to such as deny the "Trinity in Unity," or "three persons and one God."' 'This' alone is said to be 'the Catholic faith.' The words that follow after 'for there is one person of the Father,' and so on, are designed only to set this forth more particularly. Our condemnation is no more hard and uncharitable than our Saviour's is at Mark xvi. 16. And neither is so; because both are to be interpreted with due exceptions and abatements. Suppose a collection of Christian duties had been drawn up, and it had been said in the beginning or at the end of it, 'this is the catholic practice, which except a man observe faithfully, he cannot be saved,' would not every one understand, that allowance must be made for such things, as a man through involuntary ignorance mistook, or through mere infirmity failed in, or was truly sorry for, so far as he knew he had cause? Why, then, are not the same allowances to be understood in speaking of doctrines? For when the Creed says that 'Who-soever will be saved, *before all things* it is necessary that he hold the catholic faith,' it doth not mean that true faith is *more necessary* than right practice, but that naturally it precedes it, and is to be first learnt in order to it. The intention, therefore, of the Creed, as well as of our Lord in the Gospel, is only to say, that whoever rejects the doctrine of it from presumptuous self-opinion, or wilful negligence, and doth not afterward repent of these

faults; particularly if he is made sensible of them; or if not, at least in general, among his unknown sins; the case of such a one is desperate. But if want of information, weakness of apprehension, or even excusable wrongness of disposition, should make him doubt or disbelieve any or the main part of this Creed; nay, which is vastly a worse case, the whole revelation of Christianity; though we pass judgment on his errors without reserve, and generally on all who maintain them, yet personally and singly we presume not to judge of his condition in the next world. "To his own master he standeth or falleth." Rom. xiv. 4.'

We may observe that this Creed consists, in a great measure, of negations. It was manifestly drawn up for the purpose of contradicting and excluding certain heretical opinions, which were at the time in circulation, respecting the doctrine of the Trinity, and the union of the divine and human natures in our blessed Lord. At the present day, therefore, it may well be found obscure by the unlearned, who are without any knowledge of those heresies. By some persons it is thought not only obscure, but presumptuous; because, as they say, it attempts to penetrate inscrutable mysteries: whereas it is itself a protest against the presumptuous definitions which had been already hazarded; and it is only for the purpose of rebutting them that it has recourse to any positive statements of doctrine. No one is qualified to understand, and much less to criticise, the terms of this Creed, till he has informed himself of the religious controversies which were rife at the time when it was composed. It has been said, that we do not wisely to retain in our public services a formulary, which, to a great portion of our people, is unintelligible.

Object of
the Creed.

But to this it may be replied, that we cannot safely lay aside a bulwark which has been instrumental in protecting the Church against a set of opinions at one time very prevalent, and even now by no means extinct.

How often
and in
what man-
ner recited.

The Creed was said every Sunday in the Roman Church, and every day according to the use of Sarum. Our Reformers ordered it to be used only on certain days, the great festivals of the Church, and certain Saints' days, which were so selected that it might be repeated about once a month; and on other days the Apostles' Creed was appointed to be said. It was formerly sung, like the Psalms, and was designated by the title of the Psalm *Quicumque*. And the custom is still retained of repeating it in alternate verses, and sometimes of chanting it, in the same manner as the Psalms. 'The structure of this hymn,' as Mr Jebb observes, 'is most artificial, and in strict accordance with the rules of Hebrew composition, so as to present a poetical character fit for choral recitation¹.'

Passages of
the Creed
explained.

The words 'whosoever will be saved' are in the original *Quicumque vult salvus esse*, 'Whosoever is desirous of being saved.' The word *Trinity* is first applied to the Godhead by Theophilus, Bishop of Antioch, about 170 A.D. He says the first three days of creation 'are types of the Trinity—that is to say, of God, his Word, and his Wisdom: 'τύποι εἰς τῆς τριάδος, τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ. (*Ad Autol.* II. 15.) And Tertullian, at the end of the second century, says, 'Ecclesia proprie et principaliter ipse est Spiritus in quo est Trinitas unius divinitatis Pater et Filius et Spiritus Sanctus.' And the phrase,

¹ On the Choral Service of the Church.

'Trinity in unity,' &c., is also of ancient date. Thus Epiphanius of the fourth century says, 'Ὁμολογοῦμεν τὴν τριάδα, μονάδα ἐν τριάδι, καὶ τριάδα ἐν μονάδι, μίαν θεότητα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.

The verse 'Neither confounding the persons,' &c., points at the error of Sabellius on the one hand, and of Arius on the other. Sabellius considered that the Father, Son, and Holy Ghost were but three different phases under which the one divine essence has been revealed to man: thus he confounded the persons. Arius maintained that the Son was not of the same substance with the Father, and thus he divided the substance. Compare Anastas. et Cyril. Alex. *Explan. Orth. Fid.* 429. Θεὸς δὲ αἰὲ ἡ τριάς ὀνομάζεται· λέγοντες οὖν τρεῖς ὑποστάσεις, ἥτοι πρόσωπα τρία, οὐ λέγομεν τρεῖς οὐσίας, ἢ τρεῖς φύσεις, ἢ θεοὺς τρεῖς, ἀλλ' ἐνὰ Θεόν, μίαν οὐσίαν, ἥτοι φύσιν, ὁμολογοῦμεν, ἵνα μὴ ἀρειανίσωμεν· λέγοντες δὲ μίαν πάλιν οὐσίαν, ἥτοι φύσιν, οὐ λέγομεν μίαν ὑπόστασιν, ἵνα μὴ σεβελλιανίσωμεν, ἀλλὰ τρεῖς ὑποστάσεις, ἥτοι τρία πρόσωπα, ἐν μιᾷ θεότητι, οὐσίαν μίαν καὶ φύσιν πιστεύομεν. It will be seen from this extract that the words *ὑπόστασις* and *πρόσωπον* in Greek correspond to *person* (having been adopted, as it seems, from the New Testament: see Heb. i. 3; 2 Cor. iv. 6), and *οὐσία* and *φύσις* to *substance*. The doctrine which is broadly stated in this and the preceding verse, is illustrated and set in different points of view by those which follow, down to 'He therefore that will be saved,' &c.

'The Father incomprehensible.' This in the original is *pater immensus*—i. e. immeasurable, which word is used in the Old English version of the Creed: *e. g.* in the Primer of 1539. The

word *incomprehensible* may have been substituted on account of the ambiguous word in the Greek version ἀκατάληπτος: for at the time when our present translation was made, *incomprehensible* was in like manner of ambiguous meaning: it was not restricted to the sense which it now bears—viz. *that which cannot be grasped by the understanding*; but it was also used to mean *immeasurable*, as we may see in Hooker v. 55. By Seneca the words *incomprehensibilis* and *immensus* are coupled together as synonymous.

‘And yet they are not three eternal: but one eternal.’ It may be objected, that inasmuch as they are three Persons, and each Person is eternal, therefore they are three eternal. But the meaning of the Creed is that they are not three eternal *Gods*.

‘For like as we are compelled by the Christian verity.....so are we forbidden by the catholic religion.’ The authority of holy Scripture, and that of universal consent, are here distinctly recognised: for what is the Christian verity, but the clear sense of holy Scripture; and what the Catholic religion, but the concurrent judgment or tradition of the Church, the *consensus omnium*¹?

‘The Son is of the Father alone,’ *a Patre solo*, i. e. not like the Holy Ghost, who is from the Father and the Son. When the Greeks adopted this creed, they overlooked the significance of *solo*, and allowed it to stand: but in the next verse ‘The Holy Ghost is of the Father and of the Son,’ they struck out the words ‘and of the Son.’ We need not here speak of the controversy and schism which was occasioned by the addition of those words to the Nicene Creed².

¹ A. Knox, *Remains*, III. 67.

² See below, chap. IX.

When it is said that 'in this Trinity none is afore or after other,' &c. we are not to understand it of order; for the Father is first, the Son second, and the Holy Ghost third in order. Neither are we to understand it of office, for the Father is supreme in office, while the Son and Holy Ghost condescend to inferior offices. But we are to understand it, as the Creed itself explains it, of duration and dignity; in which respect none is 'afore or after other,' none 'greater or less,' but the whole three persons co-eternal, and co-equal. (Waterland.)

'Perfect God,' not such an imperfect and inferior God as Arius pretended; *perfectus* was used to translate τέλειος in the New Testament, Ephes. iv. 13, &c. 'Perfect man, of a reasonable soul,' &c. This is in opposition to Apollinaris, who asserted that Christ had a human body, without a rational soul, the Divine Logos or Word supplying the place of the soul: whereas in reality he had both soul and body as all men have, and was therefore 'perfect man.' (Waterland.)

'For as the reasonable soul and flesh is one man,' &c. This analogy is derived from St Augustine¹. We are not to understand from it that the union of the two natures in Christ is *similar* to that of the soul and body in man; but in order to reconcile us to that divine mystery, we are reminded of one of the mysteries of our own being, which though incomprehensible, is perfectly familiar to us.

'which, except a man believe faithfully.' The words in the Latin formula are *fideliter ac firmiter*. Our Reformers have omitted *ac firmiter*, as if they intended to confine the condemnation to presump-

¹ See below, p. 137.

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tuous rejection, and pass no sentence on intellectual vacillation¹.

The Creed
in the
Latin.

The following is the Creed in the original Latin; which the careful student will not fail to compare closely with the English translation.

Quicumque vult salvus esse : ante omnia opus est ut teneat catholicam fidem ;

Quam nisi quisque integram inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in unitate veneremur ;

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii : alia Spiritus Sancti.

Sed Patris et Filii et Spiritus Sancti una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus ;

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus ;

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus ;

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque personam, Deum et Dominum confiteri : Christiana veritate compellimur ;

Ita tres Deos aut Dominos dicere : catholica religione prohibemur.

Pater a nullo est factus : nec creatus nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

¹ A. Knox, *Remains*, III. 67.

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Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ : coeternæ sibi sunt et coæquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam : qui vero mala in ignem æternum.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c.

The author of the Creed derived very much of his phraseology from the writings of St Augustine, as will appear from the following quotations¹.

Phrases
taken from
St Augus-
tine.

¹ From Mr Stephens's edition of the *Book of Common Prayer*, p. 501, &c.

Recte igitur Catholicae disciplinae majestate institutum est, ut accedentibus ad religionem fides persuadeatur ante omnia. *Aug. de Util. Cred.* 13.

Estque ipsa aeterna et vera et cara Trinitas, neque confusa, neque separata. *De Civit. Dei*, xi. 28.

Catholicam fidem, quae nec confundit nec separat Trinitatem, nec abnuat tres personas, nec diversas credit esse substantias. *Contr. Maximin.* II. 22.

Quicquid est Pater quod Deus est, hoc Filius, hoc Spiritus Sanctus. *In Ps.* LXVIII.

Aeternus Pater, coaeternus Filius, coaeternus Spiritus Sanctus. *Serm. cv. de Verb. Luc.* II.

Nec tamen tres omnipotentes, sed unus omnipotens. *De Trinit.* v. 8.

Deus Pater, Deus Filius, Deus Spiritus Sanctus. *Ibid.* VIII. *Proem.*

Non tamen tres Deos, sed unum Deum dicimus. *Ibid.* v. 8.

Sic et Dominum si quaeras, singulum quemque respondes; sed simul omnes non tres dominos Deos, sed unum Dominum Deum dico. *Contr. Maximin.* II. 23.

Cum de singulis quaeritur, unus quisque eorum et Deus et omnipotens esse respondeatur; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens. *De Civit. Dei*, xi. 24. (The phrase *veritas Christiana* is in Tertull. *adv. Marcion.* I. 3.)

Dicimus Patrem Deum de nullo. *Serm. cXL.*

Ille Filius est Patris, de quo est genitus; iste autem Spiritus utriusque, quoniam de utroque procedit. *Contr. Maximin.* II. 14.

Neque natus est sicut unigenitus, neque factus. *De Trin.* v. 14.

Unus est Pater, non duo vel tres; et unus Filius, non duo vel tres; et unus amborum Spiritus, non duo vel tres. *Contr. Maximin.* II. 23.

In hac Trinitate non est aliud alio majus aut minus. *Serm. cOXIV. in tradit. Symb.* 3.

Necessaria est omnibus fides Incarnationis Christi. *Serm. cOLXIV. de Ascens. dom.* 4.

Proinde Christus Jesus Dei Filius, est et Deus et homo. *Enchirid.* 35.

Deus ante omnia saecula, homo in nostro saeculo. *Ibid.*

Pater ergo et Filius unus sunt ejusdemque substantiae. Hoc est illud *HOMOUSION*, &c. *Contr. Maximin.* II. 14.

Aequalem Patri secundum divinitatem, minorem autem Patri secundum carnem, hoc est secundum hominem. *Ad Volusian. Ep. cXXXVII.*

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Utrumque autem simul non duo, sed unus est Christus. *In Joh. Evang. XIV. Tract. LXXVIII.*

Nemo ergo credat Dei Filium conversum et commutatum esse in hominis filium; sed potius credamus et non consumpta divina et perfecte assumpta humana substantia, manentem Dei Filium, factum hominis filium. *Serm. CLXXXVII. in Nat. Dom.*

Idem Deus qui homo, et qui Deus, idem homo: non confusione naturæ, sed unitate personæ. *Serm. CLXXXVI. in Nat. Dom.*

Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo. *In Joh. Evang. XIV. Tract. LXXVIII.*

CHAPTER VII.

The Litany, and Occasional Prayers and Thanksgivings.

Meaning of
the word
Litany.

Vit. Const.
iv. 61.

Origin of
this kind
of service.

THE word *Litany* was originally applied to any earnest petition, whether public or private, whether addressed to God or man ; as we may see from the use of the word *λιτανεύω* in Homer and Hesiod. By the ancient Christians the word was used as another term for prayer. Eusebius says of Constantine, that a short time before his death he entered the Church of the Martyrs at Helio- polis, and there offered supplications and litanies to God ; *ικερηρίους εὐχάς τε καὶ λιτανείας ἀνέπεμπε τῷ Θεῷ*. But towards the end of the fourth century, the word was more especially applied in the Eastern Church to certain solemn offices performed with processions of the clergy and people. The Arians of Constantinople, in the time of St Chrysostom, not being permitted to meet for divine service within the walls, paraded through the city, singing anthems and hymns suited to their heresy, and so proceeded to their place of worship outside the city. To counteract the effect which this display might have upon the people, Catholic processions were established on a more splendid scale, which were called *litanies*. From the East they passed into the West ; the first person who introduced them in the West being Mamertus, Bishop of Vienne, in France, about the year 460. His diocese being visited with several dreadful cala-

mities, he appointed litanies, or *rogations*, as they were called in Latin, to be celebrated on the three days preceding the feast of the Ascension. And as these days were annually observed in the same manner, they acquired the name which they still retain, of *rogation days*. About the year 600, on account of a great pestilence at Rome, Pope Gregory the Great appointed a Litany to be solemnized; which was called *litania septiformis*, because he ordered the people to go in procession in seven distinct classes; first the clergy, then the laymen, then the monks, after them the virgins, then the married women, next the widows, and last of all, the poor and the children. These services having been at first instituted on occasions of public distress, were repeated on the anniversaries of those occasions, and at other times of humiliation, *e. g.* in the time of Lent, and on Wednesdays and Fridays. From the Gallican Church these processional services were introduced into England at a very early period. In the Anglo-Saxon Church the Rogation days were called *Gang days*. A litany of the English Church has been printed, as old probably as the eighth century, containing a large portion of that which we repeat at the present day, and preserving exactly the same form of petition and response which we still use.¹

It appears, therefore, that this kind of service took its origin in the Eastern Church, and was subsequently adopted in the West. That peculiarity in the Litany, according to which the Minister begins each petition, and the people conclude it, is also of Oriental origin. It prevailed in the East

¹ Palmer, *Eng. Rit.* l. 288. See the *Litany of the Anglo-Saxon Church*, belonging to the 9th or 10th century, printed by Mr Procter, *Hist. of the Book of Common Prayer*; p. 230.

from the earliest period, and is found in the Communion-service and other offices of the Eastern Churches; while it did not prevail in the West till a much later period, and has always been sparingly used.

Changes
made in
the Litany
at the Re-
formation.

Many alterations were made by our Reformers in this part of the service; of which the following are the most worthy of note.

1. The processions were discontinued. In the year 1547 the word *procession* was synonymous with *litany*; and processions were enjoined by King Henry VIII. in 1544, when he caused the Litany to be translated into English, in order to encourage the attendance of the people at them. But the only relic of that ancient custom is now to be found in the practice of perambulating the bounds of parishes on or before Ascension Day. The injunctions of Archbishop Grindal, in 1571, direct 'Perambulation to be used by the people, for viewing the bounds of their parishes, in the days of the Rogation, commonly called Cross-week, or Gang days; that the Minister use none other ceremonies than to say the two Psalms beginning "Benedic anima mea Dominum," that is to say, Psalms ciii. and civ., and such sentences of Scripture as be appointed by the Queen's injunctions, with the Litany and suffrages following the same, and reading one homily already decreed and set forth for that purpose: without wearing any surplice, carrying of banners or hand-bells, or staying at crosses, or such like popish ceremonies.'

2. The invocations of the Saints were omitted. These invocations never had any place in the litanies of the East; and it is probable that in the West they are not of earlier date than the eighth century. Before that time it was customary to

repeat *Kyrie eleison* very frequently, so that the name *litany* was given to that exclamation. In an ancient Litany of the Roman Church, used on the vigil of the Assumption, the people repeated with tears and prayers *Kyrie eleison* a hundred times, *Christe eleison* a hundred times, *Kyrie eleison* again a hundred times. (Hence the triple exclamation which we use before the Lord's Prayer, 'Lord, have mercy upon us,' &c., is still called the *lesser litany*.) The response of the people, *Christe eleison*, was not customary in the Greek Church, and was peculiar to the West. By the Roman Church invocations of Saints were carried to such an extent, as to form the chief part of the Litany. In the Breviary they are more than sixty in number: their place is after the invocation of the Trinity; each Apostle and Saint being called upon separately, with the petition *ora pro nobis*. As early as 1538, the injunctions of Cromwell prescribe the omission 'in the processions of the *ora pro nobis* to so many Saints; whereby they had no time to sing the good suffrage, *Parce nobis Domine, Libera nos Domine*.'

3. The service has been rendered more penitential by the addition of the words 'miserable sinners' in the opening invocations, and of the ancient anthem, 'Remember not, Lord,' &c., which was formerly connected with the penitential Psalms, the singing of which frequently preceded the Litany.

4. Many suffrages have been added from Hermann's *Consultation*, and some others which our Reformers met with in their diligent collation of the various liturgies of the East¹. 'They took from the Oriental and African rituals the following particulars, not to be found in the Western Litanies—

¹ Jebb, *On the Choral Service of the Church*.

namely, the petitions against plague, pestilence, famine, and battle; the prayer for the strengthening of such as do stand, &c.; that for the succour of those in tribulation; that for travellers, &c.; and that for the forgiveness of our enemies.' 'They have added,' as Mr Jebb observes, 'what are found in no other rituals, the prayers against hypocrisy, envy, sedition, privy conspiracy, &c.; the obsecrations by our Lord's temptation, agony, and bloody sweat; and the awful clause, which places in juxtaposition the time of our tribulation, and the time of our wealth.'

The Litany
at what
time to be
said.

The Litany was originally intended to be a distinct office, apart from both Matins and the Communion-service; and the rubric, which appoints it to be sung or said 'after morning prayer,' does not determine the time for its celebration. Our present practice may, however, be referred back to the time of Queen Elizabeth. In 1559, injunctions were issued by her authority, directing that on Sundays the Litany should immediately precede the Communion-service, and that on Wednesdays and Fridays 'the curate should, at the accustomed hours of service, resort to the church, and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers.' In 1571, it was ordered by the injunctions of Archbishop Grindal that the Minister was 'not to pause or stay between the Morning prayer, Litany, and Communion, to the intent the people might continue together in prayer, and hearing the word of God, and not depart out of the church during all the time of the whole divine service.'

A learned Ritualist¹ observes that "The conjoint

¹ Freeman, *Principles of Divine Service*, II. Pt. I. 116, referring to Maskell, *Anc. Lit.* p. 152, and Goar, *Euchol.* p. 47.

use of Matins, Litany, and Communion Office on Sundays and Festivals, though generally assumed to be a corruption of recent date, the result of accident or ignorance, is the ancient practice of the English Church, and in some degree of all Churches. Neither in the East or West was it lawful to celebrate the Holy Communion unless Matins and Lauds had preceded. And the Litany, in some form or other, was universally a prefatory feature of the celebration. The idea was that the Church's great Rite on these days gathered up the ordinary office into it, and was enriched thereby."

The Litany is still performed separately at the universities on certain days of humiliation—*e.g.* on the 30th of January; and as the rubric authorizes the bishop to order it at such times as he thinks proper, it is frequently used at confirmations. When it is thus used as a distinct service, we are better able to appreciate its solemnity and beauty, its comprehensiveness, its plaintive and pathetic appeals to the throne of grace.

The injunctions of Queen Elizabeth, referred to above, appointed the Litany to be said by the Priests and choir in the midst of the church, at a low desk, anciently called the *faldstool*. And this custom is still retained in many cathedrals; in allusion, probably, to the passage of Joel ii. 17, which may also have suggested the first use of litanies in times of public mourning; 'Let the Priests, the Ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord,' &c.

After invoking the three persons of the blessed Trinity separately and collectively, we address our suffrages first to the Son, and then sum them up, and address them to the Father in the Lord's

prayer, and in the Collect, 'O God, merciful Father,' &c. Then the *Gloria Patria* recalls to us the contemplation of the Trinity. In the versicles which follow, we address ourselves again to the Son in a still more plaintive tone than before; and these petitions we also lay before the Father, in the Collect, 'We humbly beseech thee, O Father,' &c. We once more turn to the Son in the prayer of St Chrysostom, and conclude by invoking the blessings of all the three Persons of the Godhead.

The opening invocations, and the prayer, 'Remember not,' &c., which was formerly used as an anthem after the penitential Psalms, and before the Litany, are as follows in the breviary of Sarum :

Pater de cœlis Deus, miserere nobis.

Fili redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Ne reminiscaris Domine delicta nostra vel parentum nostrorum ; neque vindictam sumas de peccatis nostris. Parce Domine, parce populo tuo, quem redemisti precioso sanguine tuo, ne in æternum irascaris nobis.

We pray that God will not remember the offences of our forefathers, so as to visit them upon us, as he has threatened to do in the second commandment.

'be not angry with us for ever.' Psalm LXXIX. 5.
'How long, Lord? wilt thou be angry for ever?'

The deprecations may be regarded as an expansion of that comprehensive petition with which they begin, 'Deliver us from evil.' We speak in them of 'blindness of heart,' meaning thereby a state of spiritual insensibility, a different thing from 'hardness of heart,' which is afterwards deprecated, and which consists in obstinate resistance to the will of God.

By the words 'deadly sin,' we do not allude

to the distinction which the Romanists make between *mortal*, or unpardonable, and *venial* sins, but we mean such as are called *presumptuous* sins in the Psalms—*e. g.* very wilful and heinous offences, as opposed to ‘negligences and ignorances.’ ‘From sudden death,’ *ab improvisa morte*, in the Latin—*i. e.* death unforeseen, and not prepared for.

The words *rebellion* and *schism* were inserted in 1662, being suggested by the subversion of Church and State which had recently taken place. After *privy conspiracy*, in both Prayer Books of Edward VI. followed, ‘from the tyranny of the Bishop of Rome and all his detestable enormities;’ but this was wisely omitted in the revision under Elizabeth.

‘By the mystery,’ &c. This and the next petition are called *obsecrations*, where in addressing the Saviour we urge his own sufferings as a plea in our behalf. A similar mode of expression is found in the Epistles of St Paul, who beseeches his disciples by the ‘mercies of God,’ ‘By the meekness Rom. xii. 1. and gentleness of Christ,’ &c. 2 Cor. x. 1.

‘By thine agony.’ ‘By thine unknown sorrows and sufferings,’ (*δι’ ἀγνώστων κόπων καὶ βασάνων*) was an obsecration of the ancient Greek Church.

‘We sinners do beseech thee,’ &c. The commencement of the *Intercessory* part of the Litany.

Under the term *magistrates* we include not only those persons who are specially so called, but all who are invested with authority for maintaining the laws, and administering the Government.

‘the fruits of the spirit.’ Eph. v. 9.

‘to raise up them that fall.’ Psalm cxlv. 14.

‘to beat down Satan under our feet.’ This expression is taken from Romans xvi. 20: ‘And

the God of peace shall bruise Satan under your feet shortly.'

'to forgive our enemies.' Matt. v. 44. This beautiful suffrage may have been suggested by a similar one in the Anglo-Saxon Litany¹: 'Ut inimicis nostris pacem caritatemque largiri digneris, *Te rogamus.*'

'sins, negligences, and ignorances.' Here our offences are divided into three classes: those which we commit wilfully, those which we commit from carelessness, and those which we commit unwittingly, our 'secret sins,' as David calls them.

'O Lamb of God,' &c. From John i. 29.

'O Lord, deal not with us,' &c. Psalm ciii. 10, 'He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.'

The prayer 'O God, merciful Father,' is taken from the Mass *de tribulatione cordis*:

Deus qui contritorum non despicias gemitum, et mœrentium non spernis affectum; adesto precibus nostris quas pietati tuæ pro tribulatione nostra offerimus, implorantes ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas, ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates ad nihilum redigas, et consilio misericordiæ tuæ allidas, quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in Ecclesia referamus consolati. Amen.

'O Lord, arise, help us,' &c. Ps. xliv. 26.

The versicles which follow (with the exception of the last two) were to be used in the Litany of Sarum in time of war.

Si necesse fuerit, versus sequentes dicuntur a clericis predictis in tempore belli.

Ab inimicis nostris defende nos, Christe.

Afflictionem nostram benignus vide.

¹ See p. 139, note.

Dolorem cordis nostri respice clemens.
 Peccata populi tui pius indulge.
 Orationes nostras pius exaudi.
 Fili Dei vivi miserere nobis.
 Hic et in perpetuum nos custodire digneris, Christe.
 Exaudi nos Christe, exaudi, exaudi nos, Christe.

The last two versicles (which occur in the *Te Deum*) were transferred to this place by our Reformers from the office for Prime :

Fiat misericordia tua Domine super nos.
 Quemadmodum speravimus in te.

‘O Son of David,’ &c. Matt. ix. 27 : xx. 30.

The Collect ‘We humbly beseech thee,’ &c., was in part translated from one in the Latin Litany, the prayer of which was that God would receive the intercessions which the Saints had (at the beginning of the Litany) been solicited to address to Him :

Infirmi-
 tatem nostram quæsumus Domine propitius
 respice, et mala omnia quæ juste meremur, omnium
 Sanctorum tuorum intercessionibus averte.

‘O God, we have heard,’ &c. Ps. xlv. 1. These verses of the forty-fourth Psalm and the *Gloria Patri* following, are perhaps a relic of the ancient custom of introducing psalmody in the Litany. They were chaunted at the beginning of the Litany on the second day of Rogations, in the church of Salisbury. (Jebb, Palmer.)

It was customary to introduce, at the end of the ancient litanies, special prayers, or thank-
 givings, upon any occasion of importance. In conformity with this practice our Church has provided a number of Collects, to be used according to the discretion of the officiating minister before the prayer of Chrysostom, either at Morning or

Occasional
 Prayers.

Evening Prayer, or in the Litany. Prayers for rain and for fine weather, prayers to be used in times of dearth, of war, and of sickness, are to be found in the ancient Greek and Latin Service-books, and though not literally translated, have in many cases been imitated by our Reformers.

Orig. Lit. 1. said by Mr Palmer to be peculiar to the English ritual; they were added at the last review. From very ancient times a fast was kept in each of the four seasons of the year. These fasts are mentioned in the writings of Pope Leo the Great in the fifth century, and were called *jejunia quatuor temporum*¹. The four seasons were called in German *quatember*, whence is derived, by dropping the first syllable, the English word *ember*. The old etymology of the word from the supposed use of embers or ashes by supplicants is without foundation.

The prayer 'that may be said after any of the former,' is in the Sacramentary, and appears to have been always used in the English Church :

Deus cui proprium est misereri semper et parcere,
suscipe deprecationem nostram; et quos delictorum
catena constringit, miseratio tuæ pietatis absolvat.

The Prayer for the High Court of Parliament first appeared in the 'Order of fasting,' put forth in the year 1625; and it was subsequently altered, and placed in the Prayer Book at the last review. The term 'most religious' was applied to the Sovereign in the Ancient Greek Liturgies: thus in the Liturgy of St Basil it is said: *Μνησθητι*

¹ See Bingham, *Ant.* XXI. 2; and an article on the names of English church festivals, in the *Christian Remembrancer* for October, 1852.

κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων.

The prayer 'for all sorts and conditions of men' was also inserted at the last review. It has been ascribed to Bishop Sanderson; but according to another tradition, Bishop Gunning, some time Master of St John's College, Cambridge, was the author of it. It has been also said that it was originally much longer than it now is, and that the throwing out a great part of it, which consisted of petitions for the King, the Royal family, the Clergy, &c., was the occasion of the word *finally* coming so soon in so short a prayer. (Wheatly.)

'Christ his sake.' This mode of writing the genitive case was common at the time when this prayer was composed. It was founded on the erroneous supposition, that the genitive in our language was formed by adding the possessive pronoun to the substantive; whereas the genitive originally ended in *es* (as we find in Chaucer 'Christes love') as in the Teutonic languages, from which our own is derived.

The beautiful prayer entitled 'A General Thanksgiving' was added in 1662, in compliance with a suggestion of the Puritans. Though placed among occasional thanksgivings, it has deservedly been received into the regular service of the Church. It certainly gives to our devotions a more eucharistical and cheerful tone. Nor is it out of place at the close of an office of humiliation like the Litany. For after such an office we need something to raise us, as it were, and refresh us; and nothing is more suitable for this purpose, nothing is more apt to give us confidence for the future, than the recollection of God's mercies vouchsafed to us in past

The General
Thanksgiving.

times. This transition is also in accordance with the example of David, who sometimes ends a Psalm of sorrow and supplication with a burst of praise and thanksgiving. See Psalms vi., xxii., lxxi., &c. The General Thanksgiving has been often attributed to Bishop Sanderson, who is stated by his biographer, Isaac Walton, to have borne a principal part in the preparation of the new prayers at the last review ; but from the proceedings of the upper house of Convocation, we learn that it was prepared and presented to the Convocation by Reynolds, Bishop of Norwich, who had been one of the most eminent representatives of the dissenters at the Savoy Conference.

CHAPTER VIII.

The Collects, Epistles, and Gospels.

THE Collects, Epistles, and Gospels always formed part of the Communion-office, and are therefore contained not in the Breviary or book of daily service, but in the Missal or Mass-book of the unreformed Church. The Collects which we use are for the most part of great antiquity; very many of them have been used in the English Church for twelve hundred years, and are in the Sacramentary of Pope Gregory, A.D. 590: some are found in the Sacramentary of Gelasius, Bishop of Rome, A.D. 494. It has been seen that improvements in the mode of performing Divine Service were introduced into the Western from the Eastern Church, as the alternate chant, the recitation of the creed, the form *Kyrie Eleison*, and the use of litanies and processions: and it is probable that these short prayers also were derived from the East, where they were called *συναπταί*, as distinguished from the broken prayers or Litanies which preceded them. (Palmer.)

The following table shows the antiquity of our Collects, and the principal variations which they have undergone. It has been derived from Mr Palmer's work (*Origines Liturgicæ*), with the assistance of a similar table compiled by Bishop Cosin and Dean Comber. Where a reference to the Missal of Sarum is not given, it may be inferred

that the Collect was not used in the English Church before the Reformation.

I. Collects that have been substantially retained from ancient liturgies.

Collect for	Found in
4 Sunday in Advent.	Sacram. Gelas. and Greg. Miss. Sar.
St John's Day.	Sacram. Greg. Miss. Sar.
Innocents' Day.	Sacram. Gelas. and Greg. Miss. Sar.
The Circumcision.	Sacram. Greg.
The Epiphany and the Sun- days following (except the sixth) to Sexagesima in- clusive.	Sacram. Greg. Miss. Sar.
2, 3, 4, 5 Sundays in Lent.	The same.
6 Sunday in Lent.	The same and Sacram. Gelas.
Good Friday, 1st Collect.	Sacram. Greg. and Miss. Sar.
Ditto, 2nd and 3rd Collects.	The same and Sacram. Gelas.
Easter Day.	
3, 4, 5 Sundays after Easter, } and Ascension Day.	Ditto.
Sunday after Ascension Day.	Anthem for Vespers on As- cension Day. Miss. Sar.
Whitsunday and Trinity } Sunday	Sacram. Greg. Miss. Sar.
1, 2 Sundays after Trinity.	Sacram. Gelas. and Greg. Miss. Sar.
3, 4, 5 ditto.	Sacram. Greg. Miss. Sar.
6, 7, 8, 9 ditto.	Sacram. Gelas. and Greg. Miss. Sar.
10 ditto.	Sacram. Gelas. Miss. Sar.
11, 12 ditto.	The same, and Sacram. Greg.
13 ditto.	Sacram. Gelas. Miss. Sar.
14, 15, 16 ditto.	The same, and Sacram. Greg.
17 ditto.	Sacram. Greg. Miss. Sar.
18, 19, 20, 21 ditto.	The same, and Sacram. Gelas.
22 ditto.	Miss. Sar.
23, 24, 25 ditto.	Sacram. Greg. Miss. Sar.
Conversion of St Paul.	
The Purification and the Annunciation.	Sacram. Greg. Miss. Sar.
St Bartholomew.	
St Michael.	

II. Collects composed anew by our Reformers :

Collect for	Composed in
1 Sunday in Advent.	1549.
2 ditto.	1549.
3 ditto.	1662.
Christmas Day.	1549.
6 Sunday after Epiphany.	1662. Before this time the Collect for the fifth Sunday was repeated.
St Stephen.	1549. (Altered in 1662.)
Quinquagesima.	1549.
Ash Wednesday.	1549.
1 Sunday in Lent.	1549. Similar to a Collect in the Missal of St Ambrose.
Easter Even.	1662. Before this period no Collect was used.
1 Sunday after Easter.	1549.
2 ditto.	1549.
St Andrew.	1552.
St Thomas.	1549.
St Matthias.	
St Mark.	
St Barnabas.	1549.
St John Baptist.	
St Peter.	
St Philip and St James.	1549. (Altered in 1662.)
St Matthew.	1549.
St Luke.	
St Simon and St Jude.	
All Saints.	

Most of the Collects are founded either upon the Epistle or Gospel; and some appear to have a reference to the first Lesson. It has been observed that very many of the Collects are prayers for *Grace*, and for the support of human infirmity; and hence an argument has been deduced for their date, showing that they were composed in the 5th century, when the Pelagian controversy was at its height.

The Epistles and Gospels are also, with some few exceptions, the same that were used in the unreformed Church. In the first ages of the Church

The Epi-
stles and
Gospels.

there were no selections from the Scriptures appointed for special occasions; and such passages were read as the Bishop directed. In St Augustine's time it appears that certain Lessons were read at certain seasons; and St Jerome is said to have made a selection of Lessons for that purpose. In ancient times the Epistle was more commonly called 'the Apostle.' Thus in the Sacramentary of Gregory the Great the rubric says 'Sequitur Apostolus,' 'Here followeth the Apostle;' and it is so called to this day in the Greek Church.

The reading of the Gospel.

The reading of the Gospel has from the earliest ages been attended with peculiar marks of reverence and honour. In the Eastern Churches the wooden bells were rung, and the wax candles lighted at this part of the service, as a token of rejoicing; the latter custom is still preserved in the Roman Church, and the former in Ethiopia. The Gospel was anciently read from the *ambon*, or pulpit in the body of the church; and when the reader, who was usually a Deacon, had taken his place, the people rose up, and exclaimed, as we do now, 'Glory be to thee, O Lord.' The people were required by the Apostolical constitutions to continue standing while the Gospel was read. At the conclusion, the Churches of Gaul and Spain sang an anthem or alleluia, in imitation of which practice it is still usual in some of our Churches to say or sing after the Gospel, 'Thanks be to thee, O Lord, for thy holy Gospel.' This practice was perhaps more general at the time of the Reformation, and may have been contemplated by the rubric, which does not enjoin the Minister to say 'here endeth the holy Gospel,' though it does order him to say 'here endeth the Epistle.'

During the season of Advent, we are led from Advent. the recollection of Christ's first coming, which we are about to commemorate, to the contemplation of his second coming, to judge the world; and while the first Lessons speak of the former, the Collects, Epistles, and Gospels chiefly point to the latter. This mode of beginning the Christian year by a season of preparation is of great antiquity, and appears to have had its origin before the year 450.

The Collect for the first Sunday in Advent is First Sunday in Advent. founded on the Epistle; the phrase 'his glorious majesty,' appears to be derived from the first Lesson for the evening, in which the words 'the glory of Isai. ii. 10, 19. his majesty,' twice occur.

The Gospel has been selected, not only as containing a remarkable prophecy of Zechariah, but because it describes the triumphal entry of our Lord into Jerusalem, and his visit to the temple, which may be considered symbolical of his coming at the end of the world to visit and purge his Church.

The Collect for the second Sunday is suggested Second Sunday. by the commencement of the Epistle, which seems to have been chosen on account of the prophecies which it contains. The Gospel commences, 'And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring;' which may be compared with passages in both the first Lessons of the day; Isai. xxiv. 23, 'Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Sion.' Isai. v. 30, 'And in that day they shall roar against them like the roaring of the sea;

and if one look upon the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.'

Third
Sunday.

The Collect for the third Sunday is closely connected with the Epistle and Gospel.

Fourth
Sunday.

The Collect for the fourth Sunday is an elegant expansion of that in the Sarum Missal;

Excita, quæsumus, Domine potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre. "Raise up," *i. e.* stir up, *excita*.

Christmas
Day.

The greater part of the Eastern Church, for the first three or four centuries, celebrated the Nativity of our Lord on the 6th January, the same day on which they also celebrated his baptism; but the Western Church always kept the Nativity on the 25th December, in compliance, as St Augustine says, with a tradition that that was actually the day of his birth. But as the close of the year was among the Romans a season of rejoicing and merriment, the feast of the *Saturnalia* being held at that time, it seems more probable that the Christian festival of rejoicing was fixed at the same season, to take the place of the heathenish revels; that there might be as little disturbance as possible of ancient custom. The Eastern Church conformed to the practice of the West in the time of St Chrysostom, about A.D. 390, as we learn from one of his homilies preached at Antioch ten years afterwards¹.

The Latin name of this festival is *festum Nativitatis*. The French Noel is said by Du Cange to be a corruption of *Natale*, formerly a frequent

¹ See Bingham, *Ant.* xx. 4.

exclamation in processions on days of public rejoicing, such as Christmas and Ascension Days.

Among the Proper Psalms for the morning, the 85th has most of the prophetic character: 'Mercy and truth are met together,' &c. The others are appropriate as hymns of praise and rejoicing. The 89th Psalm, read in the evening, is quoted by our Lord and referred to himself. 'The Lord said unto my Lord,' &c. The Lessons, Epistle, and Gospel, contain the prophecies of the Old Testament with regard to this event, and their fulfilment in the New. The Breviary has been followed in the selection of the Psalms and Lessons.

In the Collect for Christmas Day, and in several others, an analogy is traced between an event in the history of our Lord and our own spiritual life; the objective and subjective aspects of our religion are connected together. In this Collect, for example, the birth of Christ is made to remind us of our own new birth or regeneration in baptism, and its consequences. In the Collect for the Circumcision, we pray for that self-discipline which is called by the Apostle, 'the circumcision of the heart.' On Rom. ii. 29. Easter Even, the burial of Christ suggests that we ought to be buried with him, by the continual mortification of our corrupt affections. On Ascension Day we pray, that as he ascended into heaven, so we may even now 'in heart and mind thither ascend.'

In the first Prayer Book of Edward VI. it was ordered that there should be two Communions on Christmas Day, the one to set forth the incarnation of Christ, the other to commemorate his eternal generation. The Collect for the second Communion is that which we now use. The other Collect

was as follows: 'God, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our judge, who liveth and reigneth,' &c. In the unreformed Church three Masses were performed on this day.

The festivals next after Christmas.

Of the festivals which follow immediately after Christmas, that of Innocents' Day and the Circumcision have an obvious connexion with the Nativity. There was a tradition that St Stephen's relics were translated to the church of Sion at Jerusalem on the 26th December, A.D. 415. Hence the day after Christmas was dedicated to his honour, as well as the 3rd August, on which the relics were said to have been discovered. The feast of St John was probably appointed to be held at this season, because he was pre-eminently the Apostle whom Jesus loved. Innocents' Day was formerly called *Childermas*.

St Stephen's Day.

St Stephen's Day. The former part of the Collect was added in 1662, in order that it might set before us the first martyr's stedfast faith under suffering, as well as his unfailling charity in persecution. The original was as follows :

Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat.

St John's Day.

St John's Day. In many passages of this Apostle's writings Christ is spoken of as the light, the true light, &c. The repetition of this metaphor in the Collect is, therefore, most appropriate. The Latin is as follows :

Ecclesiam tuam, quæsumus, Domine benignus illustra; ut beati Joannis Apostoli tui et Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna.

The Latin Collect for Innocents' Day is sub-^{Innocents' Day.}joined, as affording an example of the antithetical style which prevailed in many of the ancient Collects, and which has sometimes (as in this case) been judiciously departed from in the translation:

Deus, cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt; omnia in nobis vitiorum mala mortifica, ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur.

The Collect for the Circumcision is taken from a benediction in the Sacramentary of Gregory:

Omnipotens Deus, cujus unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem; spirituali circumcisione mentes nostras ab omnibus vitiorum incentivis expurget, et suam in nos infundat benedictionem.

The Latin Collect for the Epiphany is as fol-^{The Epiphany.}lows:

Deus, qui hodierna die unigenitum tuum Gentibus, stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandum speciem tuæ celsitudinis perducamur.

The Epistle and Gospel both treat of the same subject as the Collect—viz., the manifestation of Christ to the Gentiles, which is also foretold in the first Lessons of the morning and evening service, and which in the Western Church has always been the chief object commemorated by the Festival. The second Lessons relate to the manifestations of Christ's divinity and glory, which were made when he was baptized, and when he turned the water into wine. Three epiphanies, or manifestations, therefore, are celebrated on this day; and accord-

ingly the feast was called in Latin *Epiphaniæ*, the Epiphanies. The common English name, *Twelfth night*, marks it out as the conclusion of Christmas-tide. In other countries it takes its title from the adoration of the Magi. Thus in German it is called *Dreykönigstag*; in French, *Les Rois*¹.

Sundays
after Epi-
phany.

On the Sundays following the Epiphany, the Gospels contain examples of the Divine power and wisdom of Christ, as manifested by his early miracles and discourses; while in the Epistles, the practical effects of his doctrine are set forth in some of the most excellent passages of St Paul's writings. The Collects for the first, second, and fifth Sundays do not appear to have any special reference to either the Lessons, Epistles, or Gospels. But the expression in the Collect for the third Sunday, 'Stretch forth thy right hand,' was probably borrowed from the words of the Gospel, 'Jesus put forth his hand:' and the prayer for protection in danger, in the Collect for the fourth Sunday, may have been suggested by the Gospel which relates how Christ delivered his disciples from the storm at sea, by rebuking the winds and the waves. The Collect for the sixth Sunday is composed out of the Epistle and Gospel for the day; and the Gospel closes the season of Epiphany by setting before us that last manifestation, which Christ will make of himself at his second coming. Until the Reformation, there was no Collect, Epistle, and Gospel, for this Sunday. The old Collects for the first five Sundays were as follows:

First.

Vota quæsumus, Domine, supplicantis populi cœlesti pietate prosequere: ut et quæ agenda sint videant, et ad implenda quæ viderint convalescant.

¹ *Christian Remembrancer*, No. 78.

Omnipotens sempiterne Deus, qui cœlestia simul et **Second.**
terrena moderaris, supplicationes populi tui clementer
exaudi, et pacem tuam nostris concede temporibus.

Omnipotens sempiterne Deus, infirmitatem nostram **Third.**
propitius respice, atque ad protegendum nos dexteram
tuæ majestatis extende.

Deus qui nos in tantis periculis constitutos, pro **Fourth.**
humana scis fragilitate non posse subsistere; da nobis
salutem mentis et corporis, ut ea quæ pro peccatis
nostris patimur te adjuvante vincamus.

Familiam tuam, quæsumus, Domine, continua pietate **Fifth.**
custodi; ut quæ in sola spe gratiæ cœlestis innititur,
tua semper protectione muniatur.

The names of Septuagesima and the two follow- **Septua-**
ing Sundays are of very ancient date, being men- **gesima, &c.**
tioned by writers in the fifth and sixth centuries.
The first Sunday in Lent was called *Quadragesima*,
being about forty days before Easter (whence the
French word *Carême* for *Lent*); and for the sake of
round numbers, the preceding weeks were counted
by decades, as if Septuagesima were the seventieth
day before Easter, Sexagesima the sixtieth, and
Quinquagesima the fiftieth.

The object of the Church in appointing the of-
fices for these Sundays, was to withdraw our atten-
tion from the festivals of the Nativity and the
Epiphany, and to prepare us for the ensuing season
of penitence and humiliation. Hence the proper
Lessons are no longer taken from the evangelical
prophet; but portions from Genesis are read, which
treat of the Fall and its consequences. The Col-
lects for the two former Sundays contain acknow-
ledgments of our sinfulness; the Epistles exhort
us to mortification and self-denial, by the precept
and example of St Paul. The Gospels admonish
us by two parables of our Lord—first, that we can
never do more than our bounden duty; second,
that it is very hard to do even that, by reason of

the manifold temptations with which we are surrounded. On the third of these Sundays charity is enjoined, as the necessary accompaniment to all our works of devotion ; and the beautiful Collect for this Sunday, the composition of our English Reformers, will lose nothing by comparison with any of the prayers of antiquity. The following were the originals of the Collects for Septuagesima and Sexagesima Sundays :

Preces populi tui, quæsumus Domine, clementer exaudi ; ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur.

Deus qui conspicias quia ex nulla nostra actione confidimus ; concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur.

[The prayer in the latter Collect for St Paul's protection was suggested by the recital of his adversities contained in the Epistle, which in the Sarum Missal extended to chap. xii. 9.]

Shrove
Tuesday.

The Tuesday after Quinquagesima Sunday is called Shrove Tuesday, from the old English word *shrive*, to hear confessions and enjoin penance ; it being the ancient custom among the Roman Catholics to confess their sins on that day, and to obtain absolution, in order to receive the eucharist, and thereby qualify themselves for a more religious observance of Lent. But in process of time the religious character of the season was lost sight of in those festivities and sports, which are still retained under the name of the Carnival. Hence the French name *Mardi gras*.

Lent.

The season of *Lent* takes its name from the time of year, the old English word *Lent* meaning *the spring*. It was customary for the Christians, from the very earliest ages, to set apart some time for mortification and self-denial, that they might

prepare themselves for the celebration of Easter : and this they did probably in imitation of the Jews, who fasted for forty days before their yearly expiation. There was, however, great variety in the duration of the fast among the Christians ; some keeping it only two days, others fifteen. In the fourth century it was generally commenced from the sixth Sunday before Easter, and as the Sundays, being festivals, were not included, it extended over only thirty-six days. Gregory the Great, about the year 590 (or Gregory II., about one hundred years later), added four days at the beginning of Lent, that it might be equal to the time of our Lord's abstinence. And so it has remained from his time to the present¹. The term of forty days is also frequently mentioned as the duration of fasts in the Old Testament, as in the case of Moses, Elijah, and the Ninevites.

The Lenten fast was generally observed in ancient times, but with different degrees of strictness, according to each man's conscience and discretion ; and the same liberty is allowed by our own Church. The private discipline consisted in abstinence from the more generous kinds of food (at least till the evening), and in the wearing of a sadder garb ; while in the public offices of the Church the season was marked by penitential services, and by the non-observance of Saints' days, or rather by transferring the observance of them to the Lord's Day.

The first day of Lent was sometimes called *Casput jejunii*, the head or beginning of the fast. The name of Ash Wednesday proceeded from a custom in the discipline, which began very early to be ex-

Ash Wednesday.

¹ Bingham, *Ant.* XXI. 1, 5 ; Guericke, *Antiquities of the Church*, p. 141.

exercised on this day; and of which the following account is given by Gratian¹, from the Council of Agatho. 'On the first day of Lent the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the Church, where the Bishop, in tears, and the rest of the clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them, that as Adam was thrown out of Paradise, so they must be cast out of the Church. Then the Bishop commanded the officers to turn them out of the church-doors; and all the Clergy followed after, repeating the curse upon Adam, "In the sweat of thy face shalt thou eat bread."' As a substitute for this severe and now impracticable discipline, our Church has appointed the Commination-service to be said on this day.

In the morning and evening service for Ash Wednesday, instead of the psalms for the day of the month, we read six of the penitential psalms, the seventh being used in the office of Commination. These psalms, composed by David in times of affliction and repentance, have in all ages been much esteemed by the Church, and thought proper to be used at seasons of humiliation. The Collect, Epistle, and Gospel are all appropriate; the last conveying a caution against the mere outside show of austerity and mortification. The commencement of the Collect is taken from the Sarum Missal:

¹ 1 Part. *Decr. Dist.* 50, c. 64, ap. Wheatly.

Omnipotens sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam.

The following are the originals of our Collects Sundays
for the second and succeeding Sundays in Lent: in Lent.

Deus qui conspicias omni nos virtute destitui, interius Second.
exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente.

Quæsumus, omnipotens Deus, vota humilium respice, Third.
atque ad defensionem nostram dexteram tuæ majestatis extende.

Concede, quæsumus, omnipotens Deus, ut qui ex Fourth.
merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus.

Quæsumus, omnipotens Deus, familiam tuam propitius respice; ut te largiente regatur in corpore, et te Fifth.
servante custodiatur in mente.

Omnipotens sempiterne Deus, qui humano generi ad Sixth.
imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti; concede propitius, ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur.

The Collects for the Sundays in Lent speak the Sundays
language of humility and repentance; and the in Lent.
Epistles remind us of our duty in these respects: the Gospels enforce the paramount duty of charity, by proposing to us the example of our Lord, who not only fasted and withstood temptation to evil¹, but went about doing good², healing the sick³, feeding the hungry⁴, and doing good to those that despitefully used him; in all which actions we are at this time especially bound to imitate him, as our self-discipline would otherwise be wanting in its most important part. The Sunday next before Easter is called Palm Sunday, from the ancient

¹ Gospel for the first Sunday.

² For the second and third.

³ For the fourth.

⁴ For the fifth.

custom of carrying palms, in commemoration of our Lord's triumphal entry into Jerusalem. This custom was continued in our Church till the second year of Edward VI. ; the people going in procession with palms or other branches in their hands to the Church, where the palms were deposited on the altar, before the time of the celebration of the Eucharist, and benedictory Collects pronounced over them by the priest¹.

In Italy this Sunday is called *Olive Sunday* ; in Russia *Sallow Sunday* ; in Wales *Flower Sunday*, or *Yew Sunday*, according to the different kinds of trees used in the procession.

Holy
week.

The whole of the week preceding Easter, commonly called holy week, or 'Passion-week,' was kept in ancient times with especial strictness. St Chrysostom says, that in his time (A. D. 400) it was called '*the great week*, not because it had more or longer days than other weeks, but because great things were wrought at this time by our Lord. Therefore in this week many increase their religious earnestness, some adding to their fasting, others to their watching, others to their alms-giving. The Emperors of the world also do honour to this week by making it a time of vacation from all civil business. Let the doors of the courts, say they, now be shut up, let the executioner's hands rest a little ; common blessings were wrought for us by our common Lord, let some good be done by us his servants. The imperial letters were sent abroad at this time, commanding all prisoners to be set at liberty from their chains².' The stricter kind of fast here alluded

¹ Shepherd, *On the Common Prayer*, II. 103.

² Chrysost. *Homil. in Ps. CXLV.*

to was called by the Greeks *ὑπέροθεν*, and by the Latins *superpositio*.

In Germany this week is called the *still week* (die stille Woche) to express the holy calm which ought to be observed during its continuance.

At this season our Church directs us to meditate upon the sufferings of our Lord, and in the Lessons, Epistles, and Gospels, sets before us those passages of Scripture which may best assist and guide our meditations. Our Reformers did not confine themselves to the Gospels appointed in the ancient offices, but so ordered it, that the account given by each Evangelist of our Saviour's passion, should be read throughout. They also selected Epistles more appropriate to the season than those in the older offices.

The Thursday before Easter is called *Maundy* Maundy
Thursday. *Thursday, dies mandati*, a name derived from the ancient custom of washing the feet of the poor on this day, and singing at the same time the anthem, 'Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, dicit Dominus.' So Gavantus says, 'Dicitur mandatum, quia mandavit Christus lotionem pedum, et quia antiphonæ incipiunt ab hac "mandatum novum do vobis," &c.' The notion was, that the washing of the feet was a fulfilling of this command; and it is so called in the rubric, *conveniunt clerici ad faciendum mandatum*. This rite, called *mandatum* or *lavipedium*, is of great antiquity, both in the Eastern and Western Church. During the middle ages it was not only customary in monasteries, but with Bishops, Nobles, and even Sovereigns, to wash the feet of the poor, and to distribute alms. In England, the rite of the Maundy continued to be performed by our Sove-

reigns till the time of James II., who is said to have been the last sovereign who celebrated it in person. It is now customary for the sovereign, through the Lord Almoner, to distribute alms at Whitehall Chapel; and the form of prayer which is used on the occasion, and called 'the office for the Royal Maundy,' is given in the notes to Mr Stephen's edition of the Prayer Book, Vol. i. p. 891, where may also be seen an account of the ceremonial observed in 1572, when Queen Elizabeth, being 39 years old, washed the feet of 39 poor persons on Maundy Thursday at the palace of Greenwich.

Good Fri-
day.

The name of *Good Friday* is peculiar to the Church of England. *Holy Friday* or *Parasceue* was its ancient and general appellation: by the Saxons it was called *Long Friday*. This day has been strictly observed in all ages of the Church.

The first two Collects are as follows in the Missal of Sarum:

Respice, Domine, quæsumus, super hanc familiam tuam, pro qua Dominus noster Jêsus Christus non dubitavit ['was contented'] manibus tradi nocentium, et crucis subire tormentum. Qui tecum vivit, &c.

Omnipotens sempiterne Deus, cujus spiritu totum corpus ecclesiæ sanctificatur et regitur; exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur.

The Gospel for this day, besides its coming in course, is properly taken out of St John rather than any other Evangelist, because he was the only one who was present at the passion, and stood by the cross to the end. The rest of the services are highly appropriate, containing the typical sacrifice of Abraham, that prophetic Psalm of David, 'My God, my God, why hast thou forsaken me?' the

first clear prediction of the atonement; 'He ~~was~~ wounded for our transgressions,' &c., and the comparison which the Apostle makes between the typical sacrifices of the Mosaic law and the death of Christ.

Easter Even. This day was commonly known Easter
Even. by the name of the great Sabbath, and is so termed by St Chrysostom. It was the only Sabbath or Saturday, throughout the year, that was observed as a fast in the Greek Church. The vigil was continued till midnight, and was spent in reading the Scriptures, psalmody, and baptizing catechumens. The service of our Church leads us to meditate on our Lord's death, burial, and descent into hell.

Our English word *Easter*¹, according to Bede, is Easter
Day. derived from *Eostre*, the name of the goddess formerly worshipped by the Saxons at this time of the year, and probably the same as the Syrian Astarte, called in Hebrew Ashtoreth. The Hebrew word *Pascha*, the passover, was by the ancient Church applied to the festival of our Lord's resurrection, *Pascha ἀναστάσιμον*, as well as to the passion, *Pascha σταυρώσιμον*, and this name is still very generally preserved, as in the French *pâques*. The festival was kept with great solemnity in the early Church; though there was considerable difference and dispute as to the precise day of its celebration, until the question was set at rest by a decree of the Council of Nice in 325. In primitive times the Christians on this day addressed each other with the salutation, 'Christ is risen;' to which the answer was, 'He is risen indeed, and hath appeared.'

¹ Bingham, *Ant.* xx. 5.

'unto Simon,' a custom still retained in the Greek Church.

The anthems appointed instead of the ninety-fifth Psalm are from the anthem-book of Gregory the Great. The Collect is much expanded from the Latin original:

Deus, qui hodierna die per unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti; vota nostra, quæ præveniundo aspiras etiam adjuvando prosequere.

The first Lessons for the day furnish us with types of our deliverance from sin and death. The second Lesson for the morning, and the Epistle, show what effect the great event of this day has, or ought to have, upon us: the Gospel supplies evidence of that event: the second Lesson in the evening explains how it was predicted by David. The proper Psalms for the day contain praises and thanksgivings suitable to the occasion, and one, the 118th, is specially quoted by St Peter in connexion with the resurrection of Christ: 'This is the stone which was set at nought by you builders,' &c. Acts iv. 11.

In ancient times the observation of Easter continued throughout the week; and this was one of the two seasons (Whitsuntide being the other) at which baptism was administered. Our Church has appointed special Lessons, Epistles, and Gospels only for the Monday and Tuesday.

Sundays
after
Easter.

Upon the octave, or first Sunday after Easter, it was formerly the custom to repeat some of the paschal solemnities; whence this day took the name of *Low Sunday*, because it was a special feast, though of a lower degree than Easter Day. On this day the Neophytes, or persons newly baptized,

were wont to lay aside their chrisomes, or white garments, and to deposit them in the churches; hence this day was commonly called by the Latins *Dominica in Albis*, and by the Greeks, *καὶνὴ κυριακὴ*, or *διακαινισμός*, or New Sunday, on account of the renovation of men by the new birth in baptism¹. The Epistle was, perhaps, originally selected with a view to this solemnity. The Collect for the third Sunday also seems particularly applicable to newly baptized persons. In the Latin it is as follows:

Deus, qui errantibus ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui Christiana professione censentur, et illa respuere, quæ huic inimica sunt nomini, et ea quæ apta sunt sectari.

The Collect for the fourth and fifth Sundays were in the Latin as follows:

Deus, qui fidelium mentes unius efficis voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia.

Deus a quo cuncta bona procedunt, largire supplicibus tuis ut cogitemus te inspirante quæ recta sunt, et te gubernante eadem faciamus.

This, in the first Prayer Book of Edward VI., was literally translated, ‘Almighty God, which dost make the minds of all faithful men to be of one will, grant,’ &c.; but at the last review, perhaps owing to the civil and religious divisions of the times, it was altered to the present form, ‘Almighty God, who alone canst order the unruly wills and affections of sinful men.’

The Rogation days have been already noticed in treating of the Litany (p. 139).

The feast of the Ascension is of great antiquity, and is spoken of by St Augustine as being of uni-

Ascension
Day.
Epist. 118.

¹ Bingham, *Ant.* xx. 5, 12.

versal observation, and either founded on an apostolical institution, or on a council of the Church. 'Illa quæ non scripta sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis apostolis, vel plenariis conciliis, quorum est in Ecclesia saluberrima auctoritas, commendata atque statuta retineri, sicut quod Domini passio, et resurrectio, et adscensio in cælum, et adventus de cælo Spiritus Sancti, anniversaria solemnitate celebrantur.'

The proper Psalms for the day contain many expressions appropriate to the ascension of Christ, especially the 24th, which seems to allude so very plainly to that event, that it was said to have been actually sung at his ascension by the choir of angels who attended him. In the first Lesson for the morning is recorded the ascent of Moses on Mount Sinai to receive the law, which is considered a type of Christ's going up into heaven to send down a new law. The assumption of Elijah is equally suitable as the first Lesson in the evening. The Collect is from the Missal:

Concede, quæsumus, omnipotens Deus, ut qui hodierna die unigenitum tuum redemptorem nostram ad cælos ascendisse credimus, ipsi quoque mente in coelestibus habitemus.

Whitsunday.

Pentecost, the fiftieth day from the passover, sometimes called the feast of weeks, was one of the three great Jewish festivals, being held to commemorate the delivery of the law on Mount Sinai, and also to give thanks for the harvest, and to offer the first fruits. It has been observed as a Christian festival from the very first age of Christianity. Being one of the seasons at which baptism was administered, it has been commonly supposed that the English name of the Festival was

derived from the chrisomes, or white dresses of the neophytes. See *supra*, p. 170. But the more probable derivation of *Whitsun-day*, *Whitsun-tide*, is from the German *Pfingsten*, which is a corruption of *Pentecost*.

The Collect for the day is translated from that in the Missal:

Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum in unitate ejusdem. ['in the unity of the same Spirit.']

In the Psalms for the day, the most striking passage in its application to the festival is the 18th verse of the 68th Psalm: 'Thou art gone up on high, thou hast led captivity captive, and received gifts for men.'

The Whitsun-week was not entirely festival, like that of Easter; the Wednesday, Thursday, and Friday being observed as fasts and days of humiliation and supplication for a blessing upon the work of ordination, which was usually on the next Sunday. But the Monday and Tuesday were observed after the same manner, and for the same reasons as in Easter-week. Both the Epistles relate to the baptism of converts; the Gospel for Monday seems to have been allotted for the instruction of the newly baptized; teaching them to believe in Christ, and to become the children of light (baptism being anciently termed *illumination*, *φωτισμός*). The Gospel for Tuesday seems to have reference to the coming ceremony of ordination: it shows the difference between those who are lawfully appointed and ordained to the ministry, and those who, without any commission, arrogate to themselves that sacred office. (Wheatly.)

Trinity
Sunday.

The feast of Trinity Sunday is of comparatively modern date. It began to be observed in the monasteries in the middle of the twelfth century, but was not established in the Roman Church before the beginning of the fifteenth¹. The particular occasion which led to the institution of this feast is not on record. The doctrine of the Trinity from a much earlier period was celebrated in the doxologies, creeds, and anthems of the Church; but after it had been so often attacked by Arians and other heretics, there was good reason for making it the subject of separate and solemn contemplation.

The Collect is taken from the Sarum Missal :

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem ; quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per &c.

‘in the power of the divine majesty to worship the Unity,’ *i. e.* to worship the three Persons as being one in power and in majesty.

The first Lesson for the morning (Gen. i.) was probably selected from its appearing to speak of a plurality of persons in the Godhead; ‘Let us make man in our image.’ The first Lesson in the evening (Gen. xviii.) relates the appearance of the three to Abraham : and by that appearance we may believe that the Trinity of persons was represented. The second Lesson for the morning contains one of the most express proofs of this mystery that are to be found in the New Testament. The Son is baptized, the Holy Spirit descends upon him visibly, the Father is heard from Heaven.

Sundays
after Tri-
nity.

From Trinity Sunday to Advent, the Sunday services have no reference to any particular events

¹ Bingham, *Ant.* xx. 7, 14.

or doctrines: the Epistles and Gospels set before us the life and teaching of our blessed Lord and the doctrine of his Apostles, and lead us to meditate and follow the example which is contained in them. The Sundays following Trinity in the Roman calendar are reckoned and named from Pentecost; in the Sarum and most of the German Missals, they take their name from Trinity.

The following are the old Collects for these Sundays: the attentive reader will not fail to observe the terse and condensed style in which the originals were composed, and the excellent manner in which they were translated or paraphrased by our Reformers:

Deus in te sperantium fortitudo, adesto propitius First.
invocationibus nostris; et quia sine te nihil potest
mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in
exequendis mandatis tuis et voluntate tibi et actione
placeamus.

Sancti nominis tui, Domine, timorem pariter et Second.
amorem fac nos habere perpetuum; quia nunquam
tua gubernatione destituis, quos in soliditate tuæ dilec-
tionis instituis.

Deprecationem nostram, quæsumus, Domine, benignus Third.
exaudi; et quibus supplicandi præstas affectum,
tribue defensionis auxilium.

Protector in te sperantium Deus, sine quo nihil est Fourth.
validum, nihil sanctum; multiplica super nos mise-
ricordiam tuam, ut te rectore, te duce, sic transeamus
per bona temporalia, ut non amittamus æterna.

Da nobis, quæsumus, Domine, ut et mundi cursus Fifth.
pacifice nobis tuo ordine dirigatur, et ecclesia tua tran-
quilla devotione lætetur.

Deus, qui diligentibus te bona invisibilia præpara- Sixth.
rasti; infunde cordibus nostris tui amoris affectum, ut
te in omnibus et super omnia diligentes, promissiones
tuas, quæ omne desiderium superant, consequamur.

Deus virtutum, cujus est totum quod est optimum; Seventh.
insere pectoribus nostris amorem tui nominis, et
præsta in nobis religionis augmentum; ut quæ sunt
bona nutrias, ac pietatis studio quæ sunt nutrita cus-
todias.

- Eighth.** Deus, cujus providentia in sui dispositione non fallitur, te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas.
- Ninth.** Largire nobis, Domine, quæsumus, semper spiritum cogitandi quæ recta sunt, propitius, et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus.
- Tenth.** Pateant aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare.
- Eleventh.** Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam tuam, ut ad tua promissa currentes, cælestium bonorum facias esse consortes.
- Twelfth.** Omnipotens sempiternus Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota; effunde super nos misericordiam tuam; ut dimittas quæ conscientia metuit, et adjicias quæ oratio non presumit.
- Thirteenth.** Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur; tribue nobis quæsumus, ut ad promissiones tuas sine offensione curramus.
- Fourteenth.** Omnipotens sempiternus Deus, da nobis fidei spei et charitatis augmentum; et ut mereamur adsequi quod promittis, fac nos amare quod præcipis.
- Fifteenth.** Custodi, Domine, quæsumus, ecclesiam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas; tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur.
- Sixteenth.** Ecclesiam tuam, Domine, quæsumus, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere; tuo semper munere gubernetur.
- Seventeenth.** Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præestet esse intentos.
- Eighteenth.** Da, quæsumus, Domine, populo tuo diabolica vitare contagia; et te solum Deum puro corde sectari.
- Nineteenth.** Dirigat corda nostra, quæsumus, Domine, tuæ miserationis operatio; quia tibi sine te placere non possumus.
- Twentieth.** Omnipotens et misericors Deus, universa nobis adversantia propitiatus exlude; ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur.
- Twenty-first.** Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mudentur offensis, et secura tibi mente deserviant.
- Twenty-second.** Familiam tuam, quæsumus, Domine, continua pie-

tate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota.

Deus, refugium nostrum et virtus, adesto piis Ecclesiae tuae precibus, auctor ipse pietatis; et præsta ut quod fideliter petimus, efficaciter consequamur. Twenty-third.

Absolve, quæsumus, Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Twenty-fourth.

Excita, quæsumus, Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Twenty-fifth.

The service for the twenty-fifth Sunday after Trinity is ordered to be always used on the Sunday next before Advent, because it is preparatory to that season: the Epistle being the prophecy of Jeremiah as to the coming of 'the Lord our righteousness;' and the Gospel shewing the popular expectation of the Jews in the time of our Lord, that a prophet should come into the world, an expectation which was probably founded in a great measure on this passage of Jeremiah.

The immovable feasts, or Saints' days, appointed for certain days of the year, have generally been observed from the earliest age; the primitive Christians having been accustomed to commemorate the deaths of the Apostles and Martyrs by annual services, which were called *Memoriæ martyrum*. In process of time the abuse crept in of worshipping the Saints whose virtues were thus celebrated; and as the services were often held at their graves, it is not surprising that their ashes became the objects of superstitious veneration. Our Reformers greatly reduced the number of these festivals, and abolished the worshipping of relics, the pilgrimages, and other practices which converted a laudable Christian custom into an occasion of heathenish idolatry and ribaldry. The names of many ancient

Saints' days.

saints, martyrs and divines, are retained in the Calendar, as being worthy of memory; but with two exceptions those days only are appointed to be kept holy which are dedicated to the honour of the Apostles and Saints mentioned in the New Testament. The exceptions are St Michael's Day, which puts us in remembrance of the ministry of the angels, and All Saints' Day, on which we commemorate all those in every age who have departed this life in the faith and fear of Christ.

There are only two or three of these festivals which seem to require notice in this place.

The Purification.

The feast of the Purification, or the Presentation of Christ in the temple, is said to have been instituted in the reign of Justinian, about A.D. 540, and was probably intended as a substitute for the pagan festival of *Juno februata*, held on the first of February. It was called by the Greeks *ὑπαπαντή*, i. e. the meeting of the Lord by Symeon in the temple, and was regarded as one of the *festæ Dominica*, or feasts in honour of the Lord¹. It was called 'the Purification,' in reference to the Jewish law which ordained that the first-born child should be holy to the Lord, and that forty days after the birth the mother should present herself in the temple, and make an offering of a lamb, or two turtles, or young pigeons, for her purification. (See Levit. xii. 8; Luke ii. 23.) It is commonly called Candlemas, because it was usual on that day to carry candles in procession, and to offer them to be burnt in the churches, perhaps in allusion to the words of Symeon, 'To be a light to lighten the Gentiles,' &c. This custom was abolished in the second year of Edward VI.

¹ Bingham, *Ant.* xx. §. 3.

The following are the originals of our Collects for this festival, and for the Annunciation :

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Annunciation.

The origin of the feast of Michaelmas¹ is not clearly known; but it appears not to have been generally observed before the eighth century. In 815 it was recognized by the Council of Mentz, and from that time it gained ground in the Church. Michaelmas.

The feast of All Saints, or *All Hallows*, is not of great antiquity. About the year 610 the Pantheon at Rome was taken from the heathen by the Emperor Phocas, at the desire of Boniface IV.; and as it had formerly been sacred to all the Pagan gods, it was now dedicated to all the Martyrs. Hence came the original of the feast of All Saints, which was then celebrated on the 1st of May, but was afterwards, by an order of Gregory IV., in 834, removed to the 1st of November. Our Reformers, having laid aside the celebration of a great many Martyrs' days, which had grown too numerous and cumbersome to the Church, thought fit to retain this day; whereon the Church, by a general commemoration, returns her thanks to God for them all. (Wheatly.) All Saints' Day.

The greater part of our Collects for the Saints' days were composed at the Reformation, as has been already shewn at the beginning of this chapter. Those, however, for the Conversion of St

¹ Riddle's *Christian Antiquities*, p. 658.

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Paul and St Bartholomew's Day were in part, and that for Michaelmas Day was wholly taken from the Missal, which had the following Collects for those days:

Deus, qui universum mundum beati Pauli Apostoli tui prædicatione docuisti; da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla dirigamur.

Omnipotens sempiterne Deus, qui hujus diei venerandam sanctamque lætitiā in beati Bartholomei Apostoli tui festivitate tribuisti; da ecclesiæ tuæ, quæsumus, et amare quod credidit et prædicare quod docuit.

Deus, qui mirō ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur.

CHAPTER IX.

The Order of the Administration of the Lord's Supper.

THE title of the Communion-service in the Prayer Book of 1549 was 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' At the review in 1552 the title was altered to the present form. The usually received derivation of the word *Mass* is that which is given by Cardinal Bona, according to whose conjecture it is taken from the old form of dismissing the congregation after the Communion, 'Ite missa est' (*i. e.* congregatio). Hence it came to mean not only the Holy Communion, but any holy feast; and in this wider sense it is retained in the words Christmas, Michaelmas, &c.

The word *Liturgy* was for many ages restricted to the office of the Holy Communion; and in this sense it is to be understood when we speak of the *Liturgy* of St James, St Chrysostom, &c. In the Preface to the Prayer Book the more ancient meaning of the word is revived, in which it is applicable generally to the public worship of God in the Church. This sense occurs frequently in the LXX. translation of the Old Testament, (*e. g.* Deut. x. 8; *παρεστάναι ἔναντι τοῦ Κυρίου λειτουργεῖν*, 'To stand before the Lord to minister to him,' &c.) and in several places of the New, as Acts xiii. 2, *Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων*, 'As

they ministered to the Lord, and fasted.' In classical Greek the word λειτουργία, *liturgy*, denotes any public service, whether of a secular or religious nature. This wider signification was in conformity with its derivation from λείτος, *public*, and ἔργον, *a work*.

Eucharist,
&c.

Other names for the Communion-service are, among the Greeks, *Eucharistia*, a thanksgiving; *mysterion*, or *mystagogia*, a mystery; *synaxis*, a congregation; *telete*, a rite; *anaphora*, or *prospophora*, a votive offering: among the Latins, *communio*, *cæna Domini*, or *dominicum*, *oblatio*, *agenda* (a rite), *collecta* (a contribution).

The term *communion*, κοινωνία, as applied to the Lord's Supper, was probably taken in the first instance from 1 Cor. x. 16, where we are said to have communion (*i. e.* to be partakers) of the body and blood of Christ. Hence the sacrament is called a communion, because it unites us with Christ, and through him, with each other. In most cases, however, where κοινωνία, *communion*, occurs in the New Testament, it means not partaking, but imparting, not having a share with others, but making others to share with us, especially *alms-giving*. Thus Rom. xv. 26, 'It hath pleased them of Macedonia and Achaia to make a certain contribution (κοινωνίαν τινὰ ποιήσασθαι), for the poor saints which are at Jerusalem.' Heb. xiii. 16, 'To do good and to communicate forget not' (τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε). See also 2 Cor. viii. 4; Acts ii. 42 (probably). According to our present usage, to *communicate* is to partake of the communion, and they who do so are said to be *communicants*.

'The
Lord's
Supper.'

The sacrament is termed the *Lord's Supper*, from 1 Cor. xi. 20, 'When ye come together into

place, this is not to eat the Lord's Supper,' (*ἀγᾶπὴν δεῖπνον φαγεῖν*); although in this passage of St Paul the phrase probably includes the agape, or feast of charity, which was joined with the Eucharist¹.

For an outline of the service used at the administration of the Lord's Supper in the ancient Church of Jerusalem, see above, p. 4.

The present arrangement of the Communion-service is almost entirely that adopted in 1552. The following summary² will shew how it stood in the Prayer Book of 1549. After the Lord's prayer and the Collect for purity came the *introit*: the *Kyrie eleison*: the hymn, *Gloria in excelsis*: 'The Lord be with you,' &c.; the Collect for the day, with the two Collects for the king: the Epistle and Gospel: the Nicene Creed: the sermon or homily: the exhortation to be used at the time of the Communion, 'Dearly beloved in the Lord,' &c.: the exhortation for some day before: the offertory: the setting of the bread and wine on the altar: 'The Lord be with you,' &c.: 'It is very meet,' &c.: the proper prefaces with the seraphic hymn: the prayer for the whole state of Christ's Church: the prayers of consecration and oblation: the Lord's prayer: 'The peace of the Lord,' &c.: the address: the general confession: the absolution: the comfortable sentences out of Scripture: 'We do not presume,' &c.: the partaking of the elements: the sentences of Scripture called the post-communion: 'The Lord be with you,' &c.: 'Almighty and everliving God,' &c.: the blessing. So far as the arrangement is concerned, the alterations made in 1552 were generally for the better.

Order of
the Service
in 1549.

¹ See Olshausen on 1 Cor. xi. 20.

² From Clay's *Prayer Book Illustrated*, p. 101.

Who are
to be re-
pelled
from the
Lord's ta-
ble.

Rubric at the beginning: 'And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed,' &c. In the first ages it does not appear that any of the believers either absented themselves, or were excluded from the Lord's Supper. But in the course of time, the custom of universal communion was relaxed; some voluntarily withdrawing, others being repelled on account of their evil lives: the former class are mentioned and threatened with excommunication by the apostolical canons; the case of the latter is noticed by St Chrysostom, *Homil. LXXXII. in Matth. 26*. Thus St Ambrose refused communion to the emperor Theodosius, who had ordered his guards to put down a sedition at Thessalonica by a cruel massacre of the inhabitants.

Bishop Andrews states that the law in England will not suffer the minister to judge any man as a notorious evil liver, but him who is convicted by a legal sentence. And thus it was laid down by the canon law: 'Omnibus episcopis et presbyteris interdici-mus segregare aliquem a sacra communione, antequam causa monstretur, propter quam sanctæ regulæ hoc fieri jubent¹.' So also St Augustine: 'Nos a communione prohibere quendam non possumus, nisi aut sponte confessum, aut in aliquo judicio ecclesiastico vel sæcu'ari nominatum, atque convictum².' (Serm. 351, *de Pœnitentia*.) Extreme cases, however, may, and sometimes do arise, in which a minister is not only justified in withholding the sacrament, but would be culpable if he omitted to do so.

The Authority of Scripture has been adduced,

¹ *Novell. 123, Collat. 9, tit. 6, c. 11.*

² See a learned note on this subject in Stephens's edition of the Prayer Book, p. 1063.

as justifying the use of both terms, *table* and *altar*, The terms altar and table. with reference to the celebration of the Holy Communion. St Paul says to the Corinthians, 'Ye 1 Cor. x. 21. cannot be partakers of the Lord's table (*τραπέζης Κυρίου μετέχειν*), and the table of devils.' And in the Epistle to the Hebrews it is said, 'We have an Heb. xlii. 10. altar (*ἔχομεν θυσιαστήριον*), whereof they have no right to eat which serve the tabernacle.' But in this latter passage, though Theophylact and others have seen an allusion to the Eucharist, modern expositors in general consider that the altar here intended is the cross, on which the one great sacrifice was made for the sins of men. Both terms are found in the writings of the early fathers; but the former is much the more common of the two; and Mr Wheatly has laid it down that the holy board was only once called *the table* in the first 300 years. *Altar* is certainly the usual name in Ignatius, Irenæus, Tertullian, and Cyprian¹. In subsequent writers the two names are found indifferently, the former having respect to the oblations of the Eucharist, the latter to the participation. In the first Prayer Book of Edward VI. the words *altar*, *table*, and *God's board*, were all used; but in the later revisions *table* alone was retained. In common language, however, the table is frequently spoken of as the *altar*; and that term is vindicated by some of our best divines². It was also sanctioned by the Convocation of 1640 in the following canon: 'We declare that this situation of the holy table doth not imply that it is, or ought to be, esteemed a proper altar, whereon Christ is again really sacrificed; but it is and may be called

¹ Bingham, *Ant.* II. 4. 2.

² See Bishop Sparrow's *Rationale*, and Nicholls' *Notes on the Common Prayer*.

an altar by us, in that sense in which the primitive Church called it an altar, and in no other.' The sense here referred to is a figurative one, corresponding to that in which the Eucharist was called a sacrifice (*θυσία*). The present will not be an improper occasion for explaining the use of the word *sacrifice*, as applied to the sacrament in the early Church, and as it is at present retained in our Communion-service.

The word *sacrifice*, how applied to the Lord's Supper by the early Church:

1. To the oblations.

1. It was customary in the early Church, before the celebration of the Eucharist, to present alms for the poor, bread and wine for the holy feast of which they were about to partake, and other things required for the ministrations of the sanctuary, or for the maintenance of the clergy'. These contributions were regarded as offerings made to God for his service; and they were therefore called *προσφοραὶ*, *offerings*; and not only that, but also *θυσίαι*, *sacrifices*. Nor was it unusual, either in sacred or classical Greek, to apply the word *θυσία*, a *sacrifice*, to an offering of inanimate things. Thus in Hebrews xi. 4, it is used to designate Cain's offering of fruits.

2. To the thanksgivings.

2. The service of praise and thanksgiving was called a sacrifice, *θυσία*, in accordance with the language of the Apostle, who exhorts us to 'offer the sacrifice of praise to God continually'.

3. To the dedication of ourselves to God.

3. The dedication of ourselves, our souls and bodies, to the service of God, was likewise called a sacrifice¹; and sometimes 'a reasonable sacrifice,' (as in our Prayer Book,) according to the words of St Paul in Rom. xii. 1, 'I beseech you, therefore, brethren, by the mercies of God, that ye present

¹ Clem. Rom. *ad Cor.* i. 44; Bingham, *Ant.* xv. 2.

² Justin Mart. *Dial. c. Tryph.* p. 112.

³ Clem. Alex. *Strom.* v. p. 580.

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

4. The Eucharist was regarded as a memorial ^{4. To the Sacrament itself.} of the sacrifice of Christ, and the elements of bread and wine (when consecrated) as a representation of his body and blood. Thus St Chrysostom, speaking ^{Homil. XVII. in Epist. ad Hebr.} on this subject, says, 'We make a sacrifice, or, I should rather say, a memorial of a sacrifice,' (ἀνάμνησιν θυσίας). It was held to be not a repetition of Christ's sacrifice, nor yet a mere outward visible memorial of that sacrifice, but a memorial endued with spiritual efficacy; so that to partake of the consecrated elements is to partake spiritually of Christ, to apply to ourselves the benefits of his sacrifice. Each of the words *sacrifice* and *memorial*, if applied to the Sacrament without qualification, was liable to be misinterpreted: the term *sacrifice* was, however, very generally adopted¹.

This use of the word *sacrifice*, as applied to the Eucharist, is of later date than those which have been mentioned above, and does not occur in the fathers of the first two centuries. From it, and from the notion of the Eucharist which is connected with it, the Roman Church developed the dogma, that the Sacrament is not a memorial, but a repetition of Christ's sacrifice; that the consecrated elements do not represent Christ's body and blood, but that they become his body and blood by transubstantiation.

The view of the Sacrament which considers it a memorial of Christ's sacrifice, endued with spiritual efficacy, (mentioned above under No. 4) is strictly consistent with the language of Scripture; and it pervades our Communion-service. Thus in the

¹ See Suicer, *Thesaur.* in voc. *θυσία*. Prof. Browne, On the *Thirty-nine Articles*, II. 519, 537.

prayer before the consecration we say, 'Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.' In these words the elements are regarded as representing (or in a spiritual sense, *being*) the body and blood of Christ; and to partake of the elements is regarded as the means of obtaining the benefits of his death. See also the exhortation to the communicants, the prayer of consecration, and the second of the thanksgivings in the post-communion. And it is in this sense that some of our most eminent and sound divines have denominated the Eucharist 'a commemorative sacrifice'.¹ But though this view is fully recognized by our Church, the term *sacrifice* is not connected with it in the Liturgy, for fear of giving countenance to the Romish doctrine just alluded to. For it is apparent to us, that when the fathers of the fourth century gave the name of a *sacrifice* to that which is in strictness the memorial of a sacrifice, they were unintentionally paving the way for that dangerous perversion of the truth which ensued in the middle ages.

How used
in our
Church.

The word *sacrifice* occurs in our Communion-service only in the second and third of the meanings noticed above. Thus in the first thanksgiving in the post-communion we say; 'We thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving.' And again in the same prayer: 'And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.' In the first of the senses above mentioned, *oblation* is used instead

¹ See Laud's *Conference with Fisher*, p. 257.

of *sacrifice*; in the prayer for the Church militant, 'We humbly beseech thee to accept our alms and oblations,' &c.

The term *altar* was also laid aside by our Reformers in 1552, as being likely to keep up the erroneous notion that the sacrifice of Christ is actually repeated in the Eucharist. And still further to exclude any misconception as to the nature of our service, it has from that time ceased to bear the title of 'the Mass.'

The terms
'altar' and
'mass' dis-
continued.

In commencing the service with the Lord's prayer, and the collect for purity, we follow the example of the Missal of Sarum, according to which these prayers formed part of a preparatory service, said privately by the Priest while he was putting on the sacred vestments, before the Introit. It may be considered a relic of the old usage, that the Minister is not here accompanied by the people in saying the Lord's Prayer. (See *supra*, p. 94). The collect in the Missal of Sarum is as follows :

Commence-
ment of
the Ser-
vice.

Deus cui omne cor patet et omnis voluntas loquitur,
et quem nullum latet secretum : purifica per infusionem
Sancti Spiritus cogitationes cordis nostri ; ut perfecte
te diligere et digne laudare mereamur. Per, etc.

In some of the early liturgies, *e. g.* the Gallican, a lesson from the Old Testament, especially the prophetic books, was introduced before the Epistle and Gospel ; and this appears to have been the primitive practice of the Church in Palestine, as we learn from the passage of Justin Martyr, quoted *supra* p. 3. But none of the ancient liturgies have the peculiarity, which has been adopted in our Church, of reading always the same Lesson of the Old Testament—viz. the Ten Commandments. This practice was authorized by the Injunctions of Henry VIII. in 1547 (see *supra* p. 18), and an

earlier authority may perhaps be found in the order of the Provincial Synod of Lambeth in 1281, appointing the Creed and Ten Commandments to be expounded in church at least four times a year¹. The Commandments, however, were not added to the Communion-service in 1549, but were inserted in 1552, after the example, apparently, of the Latin version of the Strasburg Liturgy, published by Polanus in London in 1551, which has the Decalogue, with the following prayer at the end, closely resembling our final response: 'Domine Deus, Pater misericors, qui hoc Decalogo per servum tuum Mosem nos legis tue justitiam docuisti, *dignare cordibus nostris eam ita tuo Spiritu inscribere,*' &c. This prayer is suggested by Jer. xxxi. 33; 'After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.'

Origin of
the name.

The ten *Commandments* probably take this name from the term ἐντολή, commandment, which is used by our Lord. In the passage in which he enumerates 'the commandments,' he does not appear to refer specially to the Mosaic decalogue, for he makes no mention of those precepts which enjoin our duty to God, while he adds one which was not delivered on Mount Sinai, Matt. xix. 17—19: 'If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.' The last of these is found in Levit. xix. 18, at the close of a series of moral precepts. The term Decalogue (ἡ δεκάλογος) was used in very early times,

¹ See Freeman, *Principles of Divine Service*, Vol. II. pt. I. p. 116.

being found in Irenæus and Clemens of Alexandria. It is derived from the phrase in the Hebrew text, and in the LXX. translation of Exod. xxxiv.; Deut. iv. &c. οἱ δέκα λόγοι, τὰ δέκα ῥήματα¹.

There is no reason to suppose that the Commandments were originally divided into separate heads, or numbered: no division or numeration is to be found in any of the ancient Greek versions, and different divisions have been followed both by Jews and Christians; while the latter differ not only from the Jews, but among each other. The division which our Church observes has always been used in the Greek Church; and it is recognized by Josephus and Philo, who were contemporaries of the Apostles. It was also followed by Origen and by St Jerome. Origen, however, speaks of some in his time, who joined together the first and second Commandments, and made one of them; but he says, that 'in that case the number *ten* will be incomplete.' On the other hand, St Augustine approved of this combination, apparently for no other reason than because the two tables were thus made to contain the mystical numbers three and seven. And to fill up the number he took as a separate Commandment, 'Thou shalt not covet thy neighbour's wife;' following the order of the text in Deuteronomy, where this clause stands before 'Thou shalt not covet thy neighbour's house.' The catechism authorized by the Council of Trent does not entirely follow this division of St Augustine, but joining the first and second together, gives the tenth in one paragraph, calling it 'the ninth and tenth Commandments.' The question, however, as to the mode of division is of comparatively little moment. But at the present day the Roman

Different
modes of
dividing
them.

¹ See Theophilus of Antioch, III. 9.

Catholic Church departs from the text of Scripture, and even from that which it would value more highly, the authority of the Council of Trent: for in almost every catechism now circulated in that Church, the second Commandment is not joined with the first, but entirely suppressed; and the tenth is divided into two, according to the method of St Augustine. The reason for the suppression is obvious, and could hardly be disputed by the Roman Catholics themselves. The second Commandment was combined with the first to diminish its distinctive force, and then was slipped out altogether, because it had the appearance of prohibiting that use of images which the Roman Church sanctioned and encouraged. The same suppression, or 'abridgment,' has been adopted in the Lutheran churches, which allow the use of crucifixes. Another very ancient division is that of the Talmud, which is also followed by the modern Jews. According to this the first Commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.' The second, 'Thou shalt have none other gods but me; thou shalt not make,' &c.: the rest as in the Greek and English formularies. The Western Church in general followed the division of St Augustine, until the Greek division was revived by Calvin in 1536¹.

Their
scope and
object.

The ten Commandments are not to be regarded as a complete epitome of our duty. They were addressed to the Israelites under particular cir-

¹ The substance of this paragraph is derived from Dr Wright's note in Stepheus's edition of the Prayer Book, p. 1129, and from a tract by Dr M'Caul, entitled, *Why does the Church of Rome hide the Second Commandment from the People?* London, 1850.

cumstances, and to these circumstances they have a special reference. They are prefaced by an allusion to the house of bondage; they hold out as a motive the hope of the promised Canaan. They enjoin the observance of the seventh day, not the first: and we justify the change which has been made in this respect by appealing to the universal practice of the Christian Church. They specify the duty of children towards their parents; but are silent with regard to many other relations equally important, such as that of parents towards their children, those subsisting between husbands and wives, rulers and subjects, &c. They do not contain the great precept, 'Thou shalt love thy neighbour as thyself;' and as they consist almost entirely of prohibitions, it would be too much to say that that precept could logically be inferred from them; although from it (so far as they comprise our duty towards our neighbour), they may readily be deduced; they 'hang' from it, as our Lord declares, not only of them, but of the whole of the Mosaic Law. Looking, therefore, to the occasion on which the ten Commandments were delivered, to their contents, and to the motives by which they are enforced, we may conclude that their primary object was to prohibit certain offences against which the Israelites especially required to be guarded, and to enjoin certain duties of which they needed to be put in remembrance. And yet, incomplete as they are, if viewed as the compendium of a Christian's duty, it may be doubted if any part of the Church-service has had a stronger practical effect upon the lives of individuals, and on the habits of society, than the solemn recitation at the altar of these ten brief plain divine precepts.

Collects
for the
Queen.

After hearing the laws of God, and praying that we may be disposed to keep them, our next petition has regard to our earthly sovereign; that both she may rule us, and we may serve her, with a due remembrance of the divine source from which her authority is derived. The two Collects for the Queen are original compositions, and, as such, are excellent specimens of the style of our Reformers.

'in thee, and for thee.' *in thee*—i.e. in all things agreeable to the will of God; as St Paul says, Eph. vi. 1, 'Children, obey your parents in the Lord.' *for thee*—i.e. for thy sake, from the desire to fulfil thy word and ordinance, which has commanded that kings should be obeyed and honoured.

'knowing whose minister she is.' 'For he is the minister of God to thee for good,' Rom. xiii. 4.

'thou dost dispose and turn them.' Prov. xxi. 1, 'The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.'

The Nicene
Creed.

The Creed which we say at this part of the service is, strictly speaking, the Nicene Creed, drawn up at the Council of Nice in the year 325, against the Arians; together with the clauses which were added by the Council of Constantinople in 381, to maintain the divinity of the Holy Ghost against the Macedonians ('The Lord and giver of life,' &c. to the end). It was received into the Oriental liturgies about the end of the fifth century, and into those of the Western Churches at a later period. In the first ages it was not usual to repeat any Creed in the course of divine service. The practice was probably introduced in order that by the emphatic assertion of the catholic faith, heretics might be driven from the Eucharistic service. Be-

fore the recitation of the Creed, the non-communicants, including catechumens, heretics, and unbelievers, were required to withdraw; and as the sermon was addressed to these classes as well as to the faithful, it was delivered before the Creed.

The following is a paraphrase of the first part of the Creed :

I believe in *one* God the Father Almighty, maker of heaven and earth, and of all things both visible or bodily, and invisible or spiritual (whereas the Manicheans said that the bodily substances were made by the principle of evil, and the spiritual only by the principle of good, thus supposing *two* Creators), and in *one* Lord Jesus Christ (whereas some of the Gnostics held that in him both a divine and a human person, Christ and Jesus, were united), the only-begotten Son of God, for he was the Son of God in a peculiar sense, being begotten of his Father before all worlds, before the universe was made, from all eternity, God begotten of God, after a wonderful manner, as light is begotten of light, so that he is very God begotten of very God, begotten of God, not made by Him, and so begotten as to be of one and the same substance or nature with Him, and by Him all things were made, for the Father created the world, by means of or through the Son.

In the article on the procession of the Holy Ghost, the Western Churches in the fifth century added the words *filiogue*, in conformity with the doctrine that the Holy Ghost proceeds from the Son as well as from the Father. This insertion was rejected by the Eastern Church, and thus furnished the two great divisions of Christendom with their chief ostensible ground of dissension and separation.

The original Greek of the Creed is as follows:

Πιστεύομεν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα,
ποιητὴν οὐρανοῦ καὶ γῆς, πάντων ὁρατῶν τε καὶ
ἀορατῶν· καὶ εἰς τὸν ἓνα Κύριον Ἰησοῦν Χριστὸν,
τὸν υἱὸν τοῦ Θεοῦ, τὸν μονογενῆ, τὸν ἐκ τοῦ Πα-
τρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν

ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

Our English text was not translated from the original, but from the Latin version in the Sarum Missal, which is subjoined:

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum filium Dei unigenitum, et ex Patre natum ante omnia sæcula, Deum de Deo, Lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dextram Patris, et iterum venturus est cum gloria judicare vivos et mortuos, cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit, qui cum Patre et Filio

simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam Ecclesiam; confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

It will be observed that the Creed having been originally drawn up as the general confession of a Council, and not as a formulary to be repeated by individuals, is written in the first person plural in the Greek. The Holy Ghost is described as τὸ Κύριον, τὸ ζωοποιόν, shewing that the English clause signifies 'the Lord, the giver of life,' not the Lord of life and the giver of life. In the Greek, the preposition εἰς occurs before μίαν ἁγίαν καθολικὴν ἐκκλησίαν, but is not represented either in the Latin or the English. With reference to this point the old verses may be quoted, which are given by Lyndwood:

Crede Deo, Credasque Deum, plus crede valere
Quod credas in Eum, quam vel Ei, vel Eum.

The English also follows the Latin, *incarnatus est de Spiritu Sancto ex Maria Virgine*, rather than the Greek σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου. The clause, 'whose kingdom shall have no end,' was omitted in the Prayer Book of 1549. The word 'holy,' which is in the Latin before 'Catholic Apostolic Church,' has always been omitted in the English Version.

The Sermon was called by the Greeks *homily* (ὁμιλία, or sometimes λόγος,) by the Latins *sermo*, or *tractatus*, both which terms are used by St Augustine. The words κηρύσσειν and *prædicare* were applied to the office which the deacon performed as the precentor (κήρυξ or *præco*) of the Church, giving out the forms of prayer to the people, and

The Sermon.

calling upon them to join in other parts of the service.

In ancient times the preacher sat, and the people stood during the sermon. In this respect they observed the practice of the Jewish synagogue: our Lord also is commonly described as sitting down to teach the people. See Matt. xxiii. 2; xxvi. 55; Luke iv. 20; v. 3.

The Offer-
tory.

It appears to have been the universal practice of the primitive Church to offer alms and oblations, either before the commencement of the service, as in the East, or after the dismissal of the catechumens, as in the West. This custom has fallen into disuse in the Roman Church, so far as the laity are concerned: it was never discontinued in England, but was re-enforced at the Reformation. The offerings consisted not merely of money, but of vestments, and other precious things, and especially of bread and wine, to be used in the Eucharist. While the people made their oblations, an anthem was sung, such as that which we call the 'Offertory,' which is very ancient, and has been used in the English Church ever since the sixth century.

These offerings are called in the rubric 'alms for the poor, and other devotions of the people,' and in the prayer which follows, 'alms and oblations;' from which it appears that other purposes were contemplated in making these offerings, besides that of relieving the necessities of the poor. Looking to the ancient practice of the Church, we find that one of these purposes was probably the providing a maintenance for the clergy. For in early times it was literally the case, that they who ministered about holy things lived of the sacrifice; and that they who waited at the altar were par-

1 Cor. ix.
13.

takers with the altar. Where a legal and sufficient provision has been made for the clergy, this object of the oblations has been superseded; not so, where the clergy are without a maintenance.

The word *oblations* may apply to any offering made for religious or charitable purposes; and therefore may include the elements of bread and wine, which, according to the direction of the rubric, are placed on the table just before that prayer is said. In the ancient liturgies there is generally a form of words, expressly offering the bread and wine as an oblation to God.

The word *alms* is from the Greek ἐλεημοσυνή, which has undergone various transformations in modern languages: in Germany it has become *almosen*, whence the old English *almoſe* (retained in the Prayer Book of 1552), our modern word *alms*, the French *aumône*, and the Italian *limosina*.

One of the alterations effected in the Liturgy in 1552 by the influence of the Puritans, was the omission of the rubric prescribing that the bread and wine should be presented on the altar before the prayer for the Church militant. This direction was restored in 1662, and at the same time it was provided that the money collected should be placed on the altar, and not put into the poor-box, which had been the custom according to the direction contained in all previous editions of the Prayer Book.

The prayer for the whole state of the Church is founded upon the injunction which St Paul gives to Timothy, that 'supplications, prayers, intercessions, and giving of thanks, be made for all men.' A similar prayer of intercession is found in all the primitive liturgies; but ours is not a translation,

Prayer for
the Church
militant.

1 Tim. ii. 1.

and is more comprehensive than any of the ancient forms.

In the Prayer Book of 1549, this prayer contained not merely, as at present, a commemoration of the faithful departed, but also a supplication for them, which was in the following words :

And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world, and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples, O Lord, and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace ; Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

In 1552, this passage was omitted, and to shew that all supplication for the dead was intentionally excluded, the title of the prayer which had previously been 'A Prayer for the whole state of Christ's Church,' received the addition, 'militant here in earth.' This continued to be the form of the prayer till the present commemoration of the faithful dead was added at the last review.

Prayers for
the dead.

It is hardly within our province to shew the wisdom of the Church, in discountenancing prayers for the faithful departed. But it may not be out of place to make one observation on the subject. There can be no doubt that such prayers may be

defended, not indeed by the authority of Scripture, but by a reference to the general practice of the Church in the first three centuries. That practice was originally distinct from the doctrine of purgatory, and neither gave rise to it, nor in any way lent it support. And yet ignorant persons would be very liable to trace an analogy between prayers for the souls of the righteous and prayers for souls in purgatory, and to justify the latter by a reference to the former: and it would therefore have been very dangerous to encourage a practice which, however innocent in itself, was likely to pave the way for a return to one of the grossest corruptions of the mediæval Church.

The Exhortations appointed to be read when warning is given for the celebration of the Holy Communion, are peculiar to our Church. They were doubtless rendered necessary by the neglect with which that holy ordinance was treated, and which is still unhappily too prevalent. In the former of the two we may observe that the words *sacrament* and *mystery* are used indifferently: in strictness, the outward sign is the *sacrament*, and the thing signified is the *mystery*. The danger of receiving unworthily is alluded to, as being well known; it is plainly set forth in the exhortation addressed to the communicants.

Exhortations to the Communion.

To persons who are unquiet in their consciences it is recommended that they should repair to a minister of God's word, and open their grief to him, with a view to their obtaining the 'benefit of absolution, together with ghostly counsel and advice.' Thus our Church recommends to persons of troubled conscience the practice of private confession, which the Romish Church makes imperative upon all its members. Owing to the great

abuses which grew out of that practice before the Reformation, it has to a great extent fallen into disuse.

The second exhortation was added in 1552, at the suggestion of Bucer: it is said to have been composed by Peter Martyr.

The exhortation addressed to the communicants.

The exhortation addressed to the communicants is not derived from any of the ancient liturgies. It was the custom of the primitive Christians at this part of the service, as an expression of their mutual charity, to comply literally with the direction of St Paul, 'Greet ye one another with a holy kiss;' that being the common mode of salutation in those times. This practice was in later ages discontinued, and instead of it a relic or image, called *osculatorium*, was passed from hand to hand, and kissed by each of the communicants, and hence called the *pax*. For this our Reformers have substituted an exhortation to charity.

1 Cor. xvi. 20.

1 Cor. xi. 29.

'We eat and drink our own damnation.' In the passage of St Paul, which is here alluded to, the original word is *κρίμα*, a *judgment*, which may be either in this world or the next.

'not considering the Lord's body,' *μὴ διακρίνω τὸ σῶμα τοῦ Κυρίου*—i. e. treating the Lord's body, which is given us in the Eucharist, as no better than a common thing, not as sacred and holy: The full meaning of *διακρίνω* is not simply to *consider*, or to *discern* (as it is translated in our English Bible), but to make a distinction of one thing from another¹.

The Confession.

In the ancient liturgies of Rome and Milan, the priest confessed his sins in silence, and the people probably did the same. In the English Church before the Reformation, the Priest and people in

¹ See Prof. Browne *On the Thirty-Nine Articles*, II. 499.

turns made their confession aloud, and each party in turns prayed for a benediction upon the other. We have now united these confessions, and Priests and people approach God together, as sinners needing God's pardon and absolution. The Confession was composed by our Reformers on the model of a much longer one in Hermann's *Consultation*; the Absolution is from the Sarum Missal : The Absolution.

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducatur eternam.

The sentences of Scripture which follow are from Hermann's *Consultation*. They form an apt conclusion to the introductory part of the service. The sentences of Scripture.

With the words 'Lift up your hearts,' we enter upon what was in former times called the *anaphora* or *canon*, the more solemn part of the office, to which all that has preceded is to be regarded as preparatory. It commences with sentences and responses, which appear to have been universally used in all Churches from the earliest ages. The following is from the Liturgy of Cæsarea :

*Ανω σχῶμεν τὰς καρδίας.

*Εχομεν πρὸς τὸν Κύριον.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

*Ἄξιον καὶ δίκαιόν ἐστι προσκυνεῖν Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

In the Liturgy of Sarum :

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

In the narrative given by the Evangelists of the institution of the Sacrament, it is especially men- The Thank-giving.

tioned, that when our Lord took the bread and the cup, he gave thanks before he blessed them. In accordance with his example, thanksgiving has always formed a part of the Communion-service; in ancient times it formed so prominent a part, as to give name sometimes to the whole service, and sometimes to the consecrated elements, which we still call *the Eucharist*. The word *Eucharistia* is used by St Paul, 1 Cor. xiv. 16; and there is some reason for thinking that in that place it has reference to the Lord's Supper.

The Thanksgiving consists of the hymn called, from its commencement, the *trisagium* or *tersan-*
 Chap. vi. 3. *tus*, which Isaiah describes as being sung by the Seraphim before the throne of the Lord. This hymn, as well as the preface by which it is introduced, 'Therefore with angels and archangels,' &c. has been used in the Church of England from a remote antiquity¹. The special prefaces for certain feasts are mostly taken from the Missal of Sarum.

¹ It is worthy of remark, (1) that the *tersanctus* is used in the weekly sabbath-eve service of the Jewish synagogue; (2) that in saying the domestic grace on the sabbath-eve, the Master of the house holds a cup of wine in his right hand, his left resting on two loaves of bread covered with a napkin, the two loaves, as it is supposed, being in remembrance of the double portion of manna gathered on the Friday; (3) that the cup of wine, with its blessing, forms part of the yearly passover service, which contains (4) the expression, still used in our liturgy, "It is meet for us, and our bounden duty, to thank, praise, adore...Him who, &c." The Jewish forms of prayer having been, as Renaudot observes, handed down from the old synagogue, it is no wonder that they should have some affinity to the first prayers of the Christians. Mr Freeman (*Principles of Divine Service*, Vol. II. Pt. II. p. 282, &c.) has entered very fully into this interesting subject, with a view of shewing that "in the sabbath-eve service of the synagogue we have 1, the basis of our Lord's entire action and discourse at the last supper; and 2, the scheme or framework upon which the liturgy of the Church, following in the track of Christ's action, has been constructed."

The prayer which follows the *tersanctus*, ('We do not presume,' &c.) and the first part of the prayer of consecration, bear a general, and in some particulars a literal, resemblance to a prayer in the Greek Liturgy of Cæsarea, but cannot be traced in the Missals of the Western Church. (Palmer.)

All the ancient liturgies contained, under one form or another, a prayer of consecration: the purpose of which was to pray that the communicants might receive the benefits which were intended to be conveyed by the sacrament; that they who partook of the bread and wine might be partakers of the body and blood of Christ. Thus in the Eastern Liturgies God was asked to send down his Holy Spirit on the elements, and to make them Christ's body and blood. In the Roman Liturgy, previous to the time of Gregory the Great, (A.D. 590,) it was prayed that the oblation might be to the communicants the body and blood of Christ. In many Churches, as in those of Cæsarea, Antioch, and Alexandria, the Holy Spirit was invoked to sanctify the elements. But that this was not considered essential to the consecration, is apparent from its not having been usual in the ancient Roman Church. Our prayer of consecration asserts very emphatically the universality of Christ's sacrifice ('who made there by his one oblation,' &c.), in order to exclude the Romish dogma of the repetition of a propitiatory offering in 'the sacrifices of the Masses.' The same truth is stated, almost in the same words, in the thirty-first Article, which is founded on the Augsburg Confession¹.

In the Prayer Book of 1549 this prayer contained an invocation of the Holy Spirit:

¹ Laurence, *Bampton Lectures*, p. 328.

‘Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ.’

This was altered to the present form by the advice of Bucer, at the revision in 1552.

The words ‘these thy *creatures* of bread and wine’ were probably used for the purpose of excluding the notion of transubstantiation. In the Romish Church the Priest who consecrates the host is said *creare creatorem*. The word *creatura* frequently occurs in the ancient Service-books. Thus, ‘exorcizo te, creatura salis,’ in the ancient offices for making a catechumen, and for the consecration of a church¹.

All the ancient liturgies commemorate the institution of the sacrament, and recite more or less fully the actions and words of the Saviour at the last supper. The English form resembles that of the ancient Churches of Gaul and Spain.

The very ancient custom of breaking the bread, as a part of the Service, appears to be in compliance with our Lord’s example, and in allusion to his sufferings on the cross; the latter connexion being suggested by his words, as cited by St Paul, ‘This is my body, which is *broken* for you.’ This custom appears to have been observed in the Church of Corinth in the days of St Paul, who says to the Corinthian brethren, ‘The bread which we break, is it not the communion of the body of Christ?’ It has been discontinued in the Church of Rome, since the substitution of wafers for bread; in the Eastern Churches the bread is broken when the benediction or consecration has been completed.

1 Cor. xi.
24.

1 Cor. x.
16.

¹ Maskell, *Mon. Rit.* Vol. I. 5, 167, 153.

The minister is directed by the rubric first to receive the Sacrament in both kinds himself. The form of words which he is to use in receiving it is not prescribed; but it is customary for him to apply to himself the words which he is ordered to use in delivering the elements to the communicants, substituting *my* for *they*, and *I take*, or *may I take*, for *take*. To receive in silence, however, would seem to be irreprehensible.

The Sacrament is to be delivered *into the hands* of the communicants, in conformity with the primitive practice. About the year 600, the ἐγγείησις, or putting the bread into the hand of the communicant, began to be left off, and the μετάδοσις, or putting it into the mouth, was introduced; in order, as it was said, to shew greater reverence to the sacred element, and to prevent any crumb of it from being lost. This, however, was only a voluntary use in some churches, and had no countenance from synodical authority, till it was expressly enjoined by the Council of Rome in 895: 'Nulli laico aut femine eucharistiam in manus ponendam, sed tantum in os ejus.' And this custom was continued in the first Prayer Book of Edward VI., though for a different reason; as appears from the rubric at the end of the Communion-service in that book: 'Although it be read in ancient writers that the people many years past received, at the priest's hands, the sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole realm, it was thought con-

The mode
of admin-
istering
the Sacra-
ment.

venient the people should commonly receive the sacrament of Christ's body in their mouths, at the priest's hand.' At the next review, however, this practice was discontinued at the suggestion of Bucer, who censured it as savouring of an unlawful honour due to the elements.

*Catech.
Myst. v.*

The Sacrament is to be received by 'all meekly kneeling.' In the ancient Church the people appear to have received it standing. But they stood, as St Cyril says, 'with fear and trembling, with silence and downcast eyes.' In the English Church, as in the Western Church generally, kneeling appears to have always been the accustomed attitude. It was retained at the Reformation, as a matter of course; but when some of the Puritans began to make objections, it was prescribed by a rubric in 1552; and another rubric was added, at the end of the Service, explaining the reason of it, and disclaiming any adoration of the bread and wine.

With regard to the corrupt practice of the adoration of the elements, Mr Freeman has pointed out an important peculiarity of the English Missals, which is interesting as a proof that our national Church was not entirely subservient to that of Rome in the middle ages. "The claim of Divine adoration, as properly due to the Elements from the moment of their consecration, was indeed inculcated on English ground, as elsewhere, from about the time of the Lateran Council (1215), or perhaps even earlier. But there was this remarkable and important difference between the English Church and all others throughout Europe, that her regular, written, and authorised ritual *contained no recognition of that claim*. The consecrated bread was indeed ordered to be elevated, so that it might be seen by the people; and there were various dio-

cesan or episcopal injunctions for its being revered by them. But the direction which was embodied in the rubrics of all other Churches and monastic bodies of the West, for the celebrant to *kneel and worship the Element, never found footing in those of the English Church*: and if not in her rubrics, we may be sure not in her practice either, since in all these points the rubric was always rigidly adhered to¹."

Until the twelfth century the Sacrament was always received, by laity as well as clergy, in both kinds. But as the doctrine of transubstantiation gained ground, the inference followed that Christ was wholly contained in either element; and it was thence concluded, that if the one element were received, the other might be dispensed with. To avoid the danger, therefore, of spilling the wine, which was regarded as the sacred blood of Christ, the cup was withheld from the laity. This mutilation of the Sacrament, when denounced by Hus and Wyclif, was confirmed by a decree of the Council of Constance in 1415; and it was upheld against the Reformers in the next century by the anathemas of the Council of Trent. In all the reformed Churches the cup has been restored to the laity.

As early as the second century a short form of words was used in delivering the elements. The priest said, 'The body of Christ;' and the communicant answered, 'Amen².' In the time of Gregory the Great it was 'The body of our Lord Jesus Christ preserve thy soul.' Answer, 'Amen.' The form of words which we use embodies the two views in which the Sacrament may be regarded, (1) as a

¹ Freeman, *Principles of Divine Service*, Vol. II. pt. I. 84.

² Vid. Valesii notas in Euseb. *Hist.* vi. 43.

means of grace, (2) as a memorial of Christ's passion. In the Prayer Book of 1549 only the first part of this form was appointed to be said. In 1552 the first part was omitted, and the second part, being more in accordance with the views of those who influenced that revision, was substituted. Under Queen Elizabeth, whose design was to unite the whole nation in one faith and worship, the two parts were judiciously combined together.

The Nonconformists at the Savoy Conference desired that 'the minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly, according to our Saviour's example. The Bishops replied to this: 'It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of sacraments to make particular oblation to each believer, and it is our visible profession, that by the grace of God Christ tasted death for every man¹.'

By the Prayer Book of 1549 it was directed, that during the Communion the clerks should sing the *Agnus Dei*, 'O Lamb of God,' &c., as is still usual in the service of the Mass; and certain sentences of Scripture were added, one or more of which were to be sung after the Communion, and which were hence called the Post-communion. This portion of the service was omitted in 1552.

The Lord's
prayer
and the
prayers
following.

In the ancient Liturgies the Lord's prayer preceded the Communion; for its place in the first Prayer Book of Edward VI., see above, p. 183.

¹ Cardwell, *Conferences*, pp. 321, 354.

Of the two prayers which follow, the former is, perhaps, the more excellent in its composition, the latter more in accordance with the ancient Liturgies. In the former the principal topic is the devotion of ourselves to the service of God; in the latter, thanksgiving for his goodness. The former is to a great extent the same with the prayer of oblation, which in the Prayer Book of 1549 followed immediately after the prayer of consecration. On the use of the word *sacrifice* in this prayer, see above, p. 188.

The celebrated hymn, 'Gloria in excelsis,' called The 'Gloria in excelsis.' also from its commencement *the angelical hymn*, or *the great doxology*, owes its origin to the Eastern Church, and was used daily at morning prayer in the time of St Athanasius. In the Western Church it was used at the beginning of the Liturgy from about the year 500. Other hymns, such as the *Te Deum*, and the Song of the Three Children, were sung at the end. The practice of singing a hymn after the Communion may very probably have been derived from the example of our Lord and the Apostles, who sang a hymn after the last supper, before they went out to the mount of Olives.

The Greek text and the Latin version of this hymn are as follows :

Δόξα ἐν ὑψίστοις Θεῷ,
καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία.
αἰνοῦμέν σε,
εὐλογοῦμέν σε,
προσκυνοῦμέν σε,
εὐχαριστοῦμέν σοι,
διὰ τὴν μεγάλην σου δόξαν,
κύριε βασιλεῦ,

ἐπουράνιε
 Θεὸς, Πάτερ παντοκράτωρ,
 κύριε υἱὲ μονογενῆς
 Ἰησοῦ Χριστὲ,
 καὶ Ἅγιον Πνεῦμα.
 Κύριε ὁ Θεός,
 ὁ ἀμνὸς τοῦ Θεοῦ,
 ὁ υἱὸς τοῦ Πατρὸς,
 ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
 ἐλέησον ἡμᾶς.
 ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
 ἐλέησον ἡμᾶς.
 προσδέξαι τὴν δέησιν ἡμῶν,
 ὁ καθημένος ἐν δεξιᾷ τοῦ Πατρὸς.
 ὅτι σὺ εἶ μόνος ἅγιος,
 σὺ εἶ μόνος κύριος,
 Ἰησοῦς Χριστὸς
 εἰς δόξαν Θεοῦ Πατρὸς.
 Ἀμήν.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens.

Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi miserere nobis, qui tollis peccata mundi suscipe deprecationem nostram, qui sedes ad dexteram Patris miserere nobis, quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

The Greek is from the Alexandrine MS. of the Bible, in which it is inserted, together with three other ancient Christian hymns, after the Book of Psalms, written in lyrical lines, as indicated above¹.

‘Thou only art holy’ is from Rev. xv. 4.

¹ See Bunsen’s *Analecta Ante-Nicæna*, III. 86.

The Blessing which concludes the service consists of that addressed by St Paul to the Philippians, together with the ancient benediction which has been used in the English Church since the year 600. The Blessing. Phil. iv. 7.

Of the Collects which follow, three have been used in the English Church from the sixth century to the present time. The first is in the Sacramentary of Gelasius, the other two in that of Gregory: The Collects at the end of the service.

Adesto Domine supplicationibus nostris; et viam famulorum tuorum in salutis tuæ prosperitate dispone: ut inter omnes viæ et vitæ hujus varietates, tuo semper protegantur auxilio.

Dirigere et sanctificare et regere dignare Domine Deus, quæsumus, corda et corpora nostra in lege tua, et in operibus mandatorum tuorum: ut hic et in æternum te auxiliante sani et salvi esse mereamur.

Actiones nostras, quæsumus, Domine et aspirando præveni et adjuvando proseguere; ut cuncta nostra operatio a te semper incipiat, et per te cœpta finiatur.

These Collects may be distinguished by the following titles:

- 1 A prayer for protection in the vicissitudes of life.
- 2 For the preservation of our souls and bodies.
- 3 For a blessing on what we have heard at Church.
- 4 For a blessing on all that we do.
- 5 That the imperfection of our prayers may be excused, and their defects supplied.
- 6 That our prayers, so far as they are agreeable to the will of God, may be accepted.

In the fourth Collect, 'Prevent us, O Lord,' &c., as Dr Jackson remarks, the concurrence of grace and free-will is pithily expressed.

The practice of reading the introductory part of the Communion-service when the Sacrament is not to be celebrated, resembles the *missa sicca*, or Dry Mass, which was allowed in the Roman Church Rubrics at the end.

during the middle ages, but abolished on account of the abuses to which it led.

In the first age of the Church, it is probable that the celebration of the Eucharist was confined to Sundays and festivals; but from the time of Cyprian (A.D. 250) we read of daily communion, which became prevalent both in the East and in the West in the time of St Chrysostom and St Augustine (A.D. 400). There was, however, at the same time, a practice spreading, which St Ambrose reprehends, of receiving the communion only once a year. He says: "Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci facere consuerunt? Accipe quotidie, quod quotidie tibi prosit¹." In consequence of this neglect, canons were made by several Councils, requiring all persons to receive at least three times a year—viz at Christmas, Easter, and Whitsuntide; and those who neglected to communicate at those times were censured and anathematized. We have a similar rubric, enjoining every parishioner to receive three times a year at least, of which Easter to be one.

The order, that there shall be no communion, unless there be three at least to communicate with the priest, was intended to exclude the solitary masses of the Church of Rome, in which the priest says the Mass and receives the Sacrament alone.

'it shall suffice that the bread be such as is usual to be eaten.' This rubric discountenances the use of wafers of unleavened bread, which began to be introduced in the 11th century, and which in process of time it became usual to stamp with the crucifix. It is, however, stated by Bishop Cosin, that as wafer bread was not actually prohibited by

¹ See this subject fully discussed by Bingham, *Ant.* xv. 9, and Freeman, *Principles of Divine Service*, i. 186.

the terms of this rubric ('it shall *suffice*,' &c.), it was used 'in diverse churches of the kingdom, and Westminster for one, till the 17th Charles I.' The ancient and primitive custom of mixing water with the wine was retained in the Prayer Book of 1549; in which it was ordered, by the rubric after the Offertory, that the minister should put to the wine 'a little pure and clean water.' This rubric having been omitted in 1552, the practice which it enjoined cannot now be considered lawful.

In ancient times a part of the Eucharist was reserved to be sent to the sick and absent; and this custom is mentioned by Justin Martyr. But in the *Apol. i. 67.* Romish Church the practice grew up of reserving the Sacrament for superstitious uses; keeping it in the pyx upon the altar, and worshipping it there as the presence of God; carrying it in processions, and making a charm of it. To prevent these abuses our Church has prudently enjoined that the remains of the consecrated elements shall be reverently consumed by the minister and communicants before they separate from the Church.

CHAPTER X.

The Occasional Offices.

SECT. I. BAPTISM.

AMONG the occasional offices of the Church, the first in importance, and the first in the order of the Prayer Book, is the Sacrament of Baptism.

Antiquity
of the rite
of purification
with
water.

The washing of the body with water, as a symbol that the soul requires to be cleansed from sin, is a rite of great antiquity, and not peculiar to Christianity. The Greeks and Latins had lustrations for those who were guilty of certain offences, as murder; and it would seem, from the verses of Ovid, that the notion of the *opus operatum* was no less rife among the Romans in a state of paganism, than it has been in modern times :

Ah nimium faciles, qui tristia crimina cædis
Tolli fluminea posse putatis aqua.

Ablutions also were used by those who were about to assist in the pagan mysteries, such as the Eleusinia. The rite of Baptism, or plunging the body in water (from βάπτω, βαπτίζω to dip) was employed by the Jews in admitting proselytes to their religion. Our Lord, therefore, in appointing this to be the mode of entering his Church, did not introduce a new ceremony, or a new symbol, but

rather invested an old one with greater sanctity and deeper significance.

We derive the practice of baptizing infants from the primitive Church. Origen mentions it more than once as an usual practice in his time (the middle of the third century), and he supposes it to be an apostolical tradition: 'Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dari.' There is nothing in Scripture by which this opinion can be proved to demonstration: but there is much that makes it probable; especially the words of our Lord, 'Suffer the little children to come unto me,' &c.; and the circumstance, that the rite of circumcision, which baptism superseded, was administered to infants at a very tender age. The canons of the Anglo-Saxon Church required that infants should be baptized within thirty-seven days after birth¹.

Baptism of infants an ancient practice.

During the first period of Christianity, converts were baptized, wherever there was convenience of water, in private houses, or by the river-side. While the persecutions lasted, it was necessary to celebrate this and all other rites with as much secrecy as possible. But when the Church had rest, and places for public worship were opened, baptisteries were erected adjoining them, and it was forbidden to baptize in private houses. At a later period they baptized in the church-porch; and at last the font was placed within the church, but still near the door, to indicate that the sacrament there administered was as it were the door of entrance to the Christian Church.

The proper place,

The season between Easter and Whitsuntide was considered the most appropriate for baptism; and time for Baptism.

¹ Maskell, *Mon. Rit.* i. cccv.

and until the eighth century none were baptized in the Western Church at any other time, except in cases of imminent danger. The direction of our rubric that baptisms should be solemnized only on Sundays or holy days, is from Hermann's *Consultation*. That work (see *supra*, p. 15) in the office of baptism follows exactly Luther's baptismal service (*Taufbüchlein*); and from it many parts of our offices of baptism are derived.

Com-
mence-
ment of
the Office.

The introductory part of the service is taken from the ancient office for admitting a convert to the order of catechumens. In the early Church, it was customary for adults, before they were baptized, to go through a preliminary course of instruction and probation. While this was in progress, they were called *catechumens* (κατηχούμενοι, persons under instruction), and they were admitted into this probationary class with prayer, and with certain symbolical ceremonies, such as signing with the cross, giving salt as a token of divine wisdom and knowledge (*sal sapientie*), the exorcism of the evil spirit, and a benediction. In process of time this initiatory rite lost its significance, and was followed immediately by baptism, without any interval of probation: and though originally applicable only to adults, it was prefixed in later times to the office for the baptism of infants. Our Church, while abolishing the ceremony, has retained with some alteration the prayers which accompanied it.

Duty of
Sponsors.

Sponsors are required in infant baptism, as an assurance to the Church, that the child will be brought up in the faith in which he is baptized. Their duty is to answer the interrogatories which are put to him at the font, and afterwards to see that he be duly instructed and admonished con-

cerning the promises which they have made in his name. This custom is derived from the primitive Church, and is mentioned by Tertullian, who uses the word *sponsors*. St Augustine calls them *fide jussores*. In his time it appears that the parents were not unusually the sponsors. The parents are, of course, the most proper guardians of the child in this as in all respects. And when it is laid down by the 29th canon of our Church, that no one shall be admitted to be godfather of his own child, the intention manifestly is not to exonerate the parents from the duty of instructing and admonishing their children, a duty which is primarily incumbent upon them; but the object of the regulation is to provide an additional security for the fulfilment of that duty; that in case there be any default or impediment on the part of the parents, there may be other persons under an obligation to superintend the religious nurture of the child.

Sponsors were also called Gossips; from *God sib*—i. e. relations in God; the old word *sib* meaning *kindred*.

The provision contained in the rubric as to the number of sponsors for male and female children is as old as the Synod of York, held in 1195¹.

The following is the order of Baptism in the ancient Church of Jerusalem, as recorded by St Cyril, in his sermons to the newly-baptized, preached in the Church of the Holy Sepulchre in the middle of the fourth century.

Ancient
order of
Baptism.
Catech.
Myst. 1. 2.

You went first into the porch (of the baptistery), and being placed towards the West, you were commanded to stretch out your hands, and to renounce Satan, as

¹ Maskell, *Mon. Rit.* i. ccvi.

if he were present, and to say, 'I renounce Satan . . . and all his works . . . and all his pomps, and all his service.'

After this you were turned towards the East, and were ordered to say, 'I believe in the Father, and in the Son, and in the Holy Ghost, and in a baptism of repentance.'

All this was done in the porch. But when you were entered into the inner house, you took off your garment, and so you were anointed with the holy oil, from the top of your head to the sole of your feet . . . Then you were conducted to the font of holy baptism; and every one of you was asked whether he believed in the name of the Father, and of the Son, and of the Holy Ghost; and you made the sound confession of your faith, and were three times immersed in the water.

The question is asked, whether the child has been already baptized or no, in order to prevent iteration of baptism; as this sacrament is valid, and may not be repeated, even if it has been administered by a layman or a heretic.

The opening address has no more than a general resemblance to the ritual of the unreformed Church. It commences with a preamble, stating that 'all men are conceived and born in sin,' in conformity with Ps. li. 5; Rom. v. 12. 'It was very necessary,' as Dean Comber says, 'for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism.' 'Our Saviour saith,' &c. John iii. 5.

The prayer, 'Almighty and everlasting God,' is taken almost verbatim from the *Consultation* of Hermann. A similar Collect is found in the Missal of St Ambrose. The types of baptism, which are here adduced from the Old Testament, are pointed out by the Apostles: the former by St Peter, who

into, even baptism, doth also now save us ;' the latter by St Paul, who says that the Israelites were all baptized unto Moses in the cloud and in ¹ Cor. x. 2 the sea.'

The statement that, by the baptism of Christ, water was sanctified to the mystical washing away of sin, is not derived from Scripture. Our Lord assigns, as his reason for submitting to the rite, that he did so in order 'to fulfil all righteousness.' The ancient Christians drew for themselves the inference, that he sanctified the water for us : and this view is not only set forth continually in the writings of St Augustine, St Ambrose, &c., but is embodied in all the ancient liturgies, especially in those of the Eastern Church¹. The Gothic Missal has a prayer beginning thus, 'Deus qui Jordanin fontem pro animarum salute sanctificasti.'

The next prayer, 'Almighty and immortal God,' is from the Manual of Sarum, in which it is addressed to the Son :

Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum ; te invoco super hunc famulum tuum N. qui baptismi tui donum petens æternam consequi gratiam spirituali regeneratione desiderat. Accipe eum Domine ; et quia dignatus es dicere : Petite et accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti præmium porrige et januam pande pulsanti ; ut æternam celestis lavacri benedictionem consecutus promissa tui muneris regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti. Deus per omnia sæcula sæculorum.

'that he may receive remission of his sins.' (In the Latin *æternam gratiam*). We may best understand this as a prayer that the infant may be admitted into the state of remission of sins, that

¹ See Pusey *On Baptism*, p. 279, &c.

covenant state in which his original sin is immediately forgiven, and he has an assurance that his future actual sins shall be forgiven, provided he continue in the true faith and fear of God¹.

Meaning
of the term
regenera-
tion.

The term 'spiritual regeneration' refers to that beginning of spiritual life, which takes place at baptism: it is derived from Titus iii. 5: 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;' in the Greek, *διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου*.

In this sense the word *regeneration* is used by ancient writers, and in the early Liturgies; and so it is used by our Reformers, throughout the baptismal office, and in the Collect for Christmas Day, which was composed by them. Since the Reformation, however, the word has been used by some writers of eminence, as if it were synonymous with *conversion*, or that recovery from sin, and restoration to a state of holiness, which, by God's grace, may take place even in a baptized person, at any period of life. This modern and inaccurate usage of the word has led to some serious misapprehensions as to the doctrine of baptism, which are pointed out by Bishop Bethell in the commencement of his work on *Baptismal Regeneration*.

The an-
cient cus-
tom of ex-
orcising.

One of the customs connected with baptism in the ancient Church was that of exorcising the catechumen, or casting the devil out of him, who was supposed to have taken possession of him in his unregenerate state. This practice appears to have been so general in the time of St Augustine, that he founds upon it an argument to confute the Pelagians: 'Vellem aliqui istorum qui con-

*De Pecc.
Mer.* i. 84.

¹ Dr Bennet ap. Mant.

traria sapiunt, mihi baptizandum parvulum afferret. Quid in illo aget exorcismus meus si in familia diaboli non tenetur?' This practice was retained in the first Prayer Book of Edward VI.; and before the Gospel was read, the following form was used :

I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock.

As this form was likely to keep up a superstitious belief in demoniacal agency, we cannot regret that, at Bucer's suggestion, it was omitted in 1552.

The portion of St Mark's Gospel which follows, ^{The Gospel.} is read as an assurance that Christ will favourably receive infants brought to him in Baptism. The corresponding passage from St Matthew was used in the introductory office for admitting a catechumen, according to the rites of the unreformed Church.

The Address and Thanksgiving which follow ^{The Address and Thanksgiving.} are from Hermann's *Consultation*.

The custom of renouncing at Baptism the devil, and all his works, and pomps, is of great antiquity; an instance of it occurs in the form of Baptism used in the Church of Jerusalem, and given above at p. 219. This form of words, as used by the early Christian converts, was an abjuration of their

previous Pagan superstitions and practices. The word *pomp*, *pompa*, *πομπή*, properly signified a religious procession; and in the phrase *pomps of Satan* appear to have been included all the pageantry, the shows, games and ceremonies connected with the Pagan religion, of which Satan was considered the author and patron. In renouncing the pride and vanities of the world, we use the same word which the Christian convert in former times employed to abjure the empty shadows of Paganism: but we little think how much was involved in that renunciation, what scorn, obloquy, and persecution it entailed on those who uttered it.

Shakspeare appears to have had in mind the baptismal renunciation, when he makes the fallen cardinal exclaim:

Vain pomp and glory of this world, I hate ye!

It was a happy thought to represent the old man, driven by his own bitter experience to renounce the world, almost in the same terms which had been used on his behalf in his unconscious infancy.

The practice of putting these interrogatories is of great antiquity, and is mentioned by St Augustine. It was objected to by the Puritans in the reign of James I., but defended on the ground that it expressed the engagements which the child was brought under at baptism, and which he was bound to perform when old enough to do so. See also Hooker, *Eccl. Pol.* v. 63, 64.

The renunciation of Satan was always followed by the profession of faith in Christ; and in the Western Church it has been the custom from time immemorial for the Priest to interrogate the candidate or his sponsors on the principal articles of the

ristian faith. In ancient times they turned to the east while renouncing the devil and his works, and the east during the profession of their faith in Christ.

In the Manual of Sarum this part of the service was as follows : The Medical Service.

Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad Baptismum: ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dextram super eum: et interrogato ejus nomine, respondeant qui eum tenent, N. Item sacerdos dicat: N. Abrenuncias Sathanæ? Respondeant compatrini et commatrinx, Abrenuntio. Item sacerdos: Et omnibus operibus ejus? R. Abrenuntio. Item sacerdos: Et omnibus pompis ejus? R. Abrenuntio.

Postea tangat sacerdos pectus infantis et inter scapulas de oleo sancto, crucem faciens cum pollice, dicens: N. Et ego linio te super pectus oleo salutis inter scapulas. In Christo Jesu Domino nostro: ut habeas vitam æternam, et vivas in sæcula sæculorum.

Deinde interrogato nomine ejus, respondeant, N. Item sacerdos: N. Credis in Deum Patrem Omnipotentem, creatorem cœli et terræ? R. Credo. Item sacerdos: Credis et in Jesum Christum Filium ejus unicum, Dominum nostrum, natum et passum? R. Credo. Item sacerdos: Credis et in Spiritum Sanctum, Sanctam Ecclesiam, Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem? R. Credo.

Tunc interroget sacerdos nomen infantis, dicens: Quid petis? R. Baptismum. Item sacerdos: Vis baptizari? R. Volo¹.

In the Prayer Book of 1549, as in the medical service, the interrogatories were addressed to the child, and answered for him by the sponsors. In 1552, the name of the child was omitted, and a rubric was inserted, directing that the questions should be addressed to the sponsors. In 1662 that rubric was omitted; but in the first question the phrase 'in the name of this child' was introduced,

¹ Maskell, *Mon. Rit.* I. 22.

which shews that the questions are to be considered as addressed to each of the sponsors singly : and this explanation is given by a rubric in the American Prayer Book.

The prayers for a blessing on the child and for the sanctifying of the water.

The prayers which follow, for the benediction of the child, and for the sanctification of the water, are in substance derived from the ancient Offices. In the first Prayer Book of Edward VI., they formed part of a separate service which was appointed for the consecration of the water. In conformity with a custom which had long prevailed, it was ordered that the water in the font should be changed once a month ; and before any child was baptized in it, a form of prayer was to be used for its consecration. In 1552 that form of prayer was by Bucer's advice abolished, and some parts of it were transferred to the Baptismal Service, but without any prayer for the sanctification of the water. In 1662 the clause 'Sanctify this water,' &c., was inserted : another proof that the tendency of the last revision of the Prayer Book was not favourable to the views of the Puritans. By this is meant (as Wheatly observes) not that the water contracts any new quality by its consecration ; but only that it is sanctified or made holy in its use, and separated from common to sacred purposes.

'O merciful God, grant that the old Adam,' &c. This is taken from Rom. vi. 4—6, where it is said that 'we are buried with Christ by baptism into death, that like him, we may walk in newness of life,' the 'old man is crucified' in us, the 'body of sin is destroyed.' It is not to be understood that this change, though commenced, is completed at baptism : for in the prayer after the child has been baptized, while we thank God that it has pleased

Him to regenerate the infant, and regard that change as accomplished, we still pray that the child 'may crucify the old man, and utterly abolish the whole body of sin,' regarding that as a work which will be always in progress, and never completed, so long as the child shall live. The original corruption of our nature is not taken away in baptism, but remains, says the ninth Article, 'yea, in them that are regenerated.'

'May receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' The word *elect*, as it is used in this passage, and in other parts of the Prayer Book, appears to be almost synonymous with *faithful*. Thus in the Catechism, 'God the Holy Ghost, who sanctifieth me and all the elect people of God:' in the Burial-Service, 'that it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom,' &c.: in the daily Service, 'and make thy chosen people joyful.' The word was originally applied in the Old Testament to the people of Israel, whom God had chosen out of the heathen, to be the objects of his especial favour. The Apostles, adopting the Old Testament phraseology, applied the term *elect* to the Christian Church, and generally to all the members of the Church, signifying thereby, not that they were all elected or predestined by God to eternal salvation, but that they had been admitted to special privileges (and responsibilities also) in receiving the faith of Christ. In the Prayer Book the word appears to be used in nearly the same sense; it denotes a person who is in the full enjoyment of the privileges of the Gospel, without at all imply-

Meaning
of the
word *elect*.

ing that he is absolutely chosen and predestined to eternal happiness¹.

The name
given at
Baptism.

Luke i. 59;
ii. 21.

The Christian custom of giving the name at Baptism may have been derived either from the Jews, who named their children at the time of circumcision, as we see in Scripture in the case of the child with religious ceremonies; the Greeks carrying the infant round the fire in order to dedicate him to their gods, and holding a domestic festival called the *Amphidromia*, a few days after the birth; the Romans giving the name on the eighth or ninth day after birth (*dies nominum*), when the child had undergone a lustration, or religious ablution.

The form
of words.

The mode
of baptiz-
ing.

The Church has always been strict in using the form of words, 'I baptize thee in the name,' &c., according to the command of our Lord in Matt. xxviii. 'Go and teach all nations, baptizing them in the name,' &c. Baptism by trine immersion was the ancient custom, the child being dipped at the name of each person of the Trinity. The first Prayer Book of Edward VI., following the Manual of Sarum, directed the priest to dip the child in the water thrice, 'first dipping the right side, second the left side, the third time dipping the face toward the font; so that it be discreetly and warily done;' but if the child were weak, it should be sufficient to pour water upon it. In the second Prayer Book the direction for *trine* immersion was omitted, and the priest was simply directed, as at present, to dip the child discreetly and warily. Dipping is without doubt the more

¹ See Prof. Browne, *On the Articles*, II. 81, 92.

ancient mode of administering Baptism; but sprinkling or pouring has always been acknowledged to be valid, and has been practised from the earliest times, in case of sickness or other urgent cause. Thus Cyprian says, *Epist.* 69: 'Unde (scil. ex Ezech. xxxvi. 25. Num. viii. 7; xix. 7, 19) apparet, adspersionem quoque aquæ instar salutaris lavacri obtinere.'

According to the Manual of Sarum, baptism was administered in the following form:

Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina immersione, tantum sanctam Trinitatem invocando, ita dicens: N. et ego baptizo te in nomine Patris: Et mergat eum semel versa facie ad aquilonem, et capite versus orientem: et Filii: Et iterum mergat semel versa facie ad meridiem: et Spiritus Sancti: Amen. Et mergat tertio recta facie versus aquam.

In the Prayer Book of 1549, the administration of Baptism was followed immediately by two ancient customs, which were omitted in 1552. The first was the ceremony of putting on the child his white vesture, commonly called the *chrisome*. This was to be done by the priest, with these words:

The chrisome cloth.

Take this white vesture for a token of the innocence, which by God's grace in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting. Amen.

The chrisome was worn for eight days, and was then laid up in the church, as a memorial of the baptism. The practice of the early Church has been already mentioned, (p. 172,) according to which the neophytes, or newly-baptized, appeared in white garments for a time after their baptism.

The ceremony of anointing with ointment was *Unction*.

also retained in the Prayer Book of 1549, and was accompanied with the following prayer :

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins ; he vouchsafe to anoint thee with the unction of his holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

This custom was of great antiquity, and is mentioned by Tertullian, St Ambrose, St Chrysostom, &c. The anointing was regarded as the token of the unction of the Holy Spirit. From it the white vesture, in which the child was wrapped, was called the chrisome (chrism, *χρίσμα*), and the child was sometimes called a chrisome child. Thus Jeremy Taylor speaks of 'the phantasms which make a chrisome child to smile.'

Milk and
honey
given.

Another ancient ceremony connected with Baptism was that of giving to the newly-baptized a taste of milk and honey. It appears to have been generally observed in the primitive Church, and is explained by Clemens of Alexandria to have been a token of the new birth. 'As soon,' he says, 'as we are born, we are nourished with milk, which is the nutriment of the Lord : and as soon as we are born again, we become entitled to the hope of rest, the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that heavenly food' This practice was laid aside at the Reformation, and did not find admission into the first book of Edward VI.

Bingham,
xii. 4, 6.

The sign
of the
cross.

Bingham,
xi. 9, 4.

Consignation with the sign of the cross (called by the Greeks *σφραγίς*) was a frequent practice in the ancient Church. It was used at the consecration of the Eucharist, at the ordination of priests,

at the dedication of churches and altars, and especially in connexion with Baptism it was used at the admission of catechumens, at the consecration of the water, at the exorcism, at the unction before Baptism, and at the unction of Confirmation. We learn also from Tertullian, that it was usual for persons to sign their foreheads with the cross (frontem signaculo crucis terere) on entering upon their various domestic occupations, on going out or coming in at their meals, on going to the bath, or to bed. But as this venerable symbol was in later times abused to superstitious purposes, it has been laid aside by our Church, except in the office of Baptism. The form in the Prayer Book, 'and do sign him,' &c., is not taken from any of the ancient Offices; but the meaning attached to the sign of the cross, that it is a token of our being soldiers of Christ, and bound to fight under his banner, is derived from antiquity. A general, that he might know his soldiers, sometimes caused them to be marked on the forehead; and St Jerome says, that as a Christian he bore on his forehead the banner of the cross; 'vexillum crucis in mea fronte portans.' Our form was probably suggested by that in Hermann's *Consultation*, in which it was placed immediately after the exorcism. 'Take the figure of the holy cross in thy forehead, that thou never be ashamed of God and Christ thy Saviour, or of his Gospel; take it also on thy breast, that the power of Christ crucified may be ever thy succour and sure protection in all things.'

*De Coron.
Mil. 3.*

Epist. 113.

The retention of the sign of the cross in Baptism gave great offence to the Puritans in the reign of Elizabeth, and was one of the subjects of discussion between them and the bishops at the Hampton-Court Conference in 1603. On that occasion it was

*Objected
to by the
Puritans.*

defended in an able argument which was published as the 30th canon in the following year, and which was so satisfactory to the leader of the Puritans, Dr Rainolds, that he ingenuously protested he would never gainsay that ceremony any more. We are directed by the canon to regard the sign of the cross as a thing having no virtue in itself, and not essential to the validity of the Sacrament of Baptism; but recommended to us by the general consent of antiquity, and to be retained 'as a lawful outward ceremony and outward badge, whereby the infant is dedicated to the service of him who died upon the cross;' and though greatly abused by the Church of Rome, not on that account to be abandoned; for 'the abuse of a thing doth not take away the lawful use of it.'

The
Thanks-
giving.

The Thanksgiving which follows may be compared with similar prayers in the ancient Offices, e.g. with that in the Greek ritual:

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ,
ἡ πηγὴ τῶν ἀγαθῶν, . . . ὁ καὶ νῦν εὐδοκήσας
ἀναγεννῆσαι τὸν δοῦλόν σου τὸν νεοφώτιστον δι'
ὑδατος καὶ Πνεύματος.

Exhorta-
tion to the
sponsors.

The exhortation to the sponsors at the conclusion of the Service is derived from a similar injunction in the Mediæval Office. According to the rubric in the Sarum Manual (Office of Baptism) the parents were to be enjoined to protect the child from fire and water and from all other perils, till his seventh year; and if the parents failed to do this, the sponsors were made responsible. The sponsors were also to be enjoined to see that the child was taught the *Pater Noster*, the *Ave Maria*, and the *Credo*, to take care that the chrisom-cloth was brought to the church, and that the child was confirmed, as soon as the Bishop should

come within a distance of seven miles. In the Office for the Benediction of the Font, a form of Injunction to Sponsors is given in English, which is somewhat less stringent:

Godfathers and Godmothers of this child, we charge you, that ye charge the father and the mother to keep it from fire and water and other perils to the age of vii years; and that ye learn or see it be learned the *Pater-noster*, *Ave Maria* and *Credo*, after the law of all holy Church, and in all goodly haste to be confirmed of my lord of the diocese or of his deputy, and that the mother bring again the crysom at her purification; and wash your hand or ye depart the church¹.

The rubric at the end of this office, affirming the salvation of 'children that are baptized, dying before they commit actual sin,' was not intended to imply any opinion adverse to the salvation of infants dying unbaptized. This rubric appears to be taken from a popular work of instruction, entitled *The Institution of a Christian Man*, published in 1537, which, after stating that by this Sacrament we are made very sons of God, adds, 'In so much that infants and children, dying in their infancy, shall undoubtedly be saved thereby, *and else not.*' The omission of the last clause shews that our Reformers had given up that position; and the insertion of the clause, 'It is certain from God's word,' shews that they were unwilling to lay down anything beyond that which is written².

Rubric at
the end of
the office.

The office for the Private Baptism of Infants is taken from the Manual of Sarum, and from the *Consultation* of Hermann; it does not seem to require any particular explanation in this place.

The Pri-
vate Bap-
tism of
Infants.

It is to be observed, that the rubrics at the

¹ Maskell, *Mon. Rit.* i. 25, 14.

² Laurence, *Bampton Lectures*, p. 177.

commencement of this office do not recognise private Baptism, except it be performed by a *lawful minister*. This restriction dates from the Hampton-Court Conference in 1604, before which time Baptism by laymen was allowed. By the rubric of 1549 it was made incumbent upon pastors and curates to warn the people 'that without great cause and necessity they baptize not children at home in their houses,' and the form was prescribed according to which the rite was to be ministered in cases of necessity. This was a continuation of the custom prevalent before the Reformation, and sanctioned by the practice of Christian antiquity, even where the Baptism was received at the hands of a heretic or schismatic¹. Guided by these precedents, and not construing our present rubrics to contain an express prohibition of lay Baptism, the civil courts have held it to be valid, and have compelled the clergy to bury persons who have received it. Hence it is sometimes spoken of as an irregularity, which '*fieri non debet, factum valet*'.

The following was the form of conditional Baptism, according to the Manual of Sarum :

N. Si baptizatus es, ego non rebaptizo te: sed si non baptizatus es, ego baptizo te: In nomine, &c.

The Baptism of Adults.

At the time of the Reformation, when the Prayer Book was first published, the possibility of adults presenting themselves for Baptism does not appear to have been contemplated. But the rise of such sects as the Anabaptists, who objected to infant Baptism, occasioned the necessity for the

¹ Bingham, XVI. I. 4.

² Burns' *Eccl. Law*, I. 113; Stephens's *Notes to Book of Common Prayer*, p. 1293.

present office, which was added at the last revision in 1662.

Here the candidate makes the renunciations and promises in his own person, and the sponsors act only as his witnesses, and are charged to remind him of his solemn professions. The Gospel is part of our Lord's discourse with Nicodemus. With these exceptions, the office closely resembles that for the Baptism of Infants.

The injunctions of Henry VIII., as we have The Catechism. already seen (above, p. 18), required parents to instruct their children in the Creed, the Ten Commandments, and the Lord's prayer. Edward VI. and his advisers, who took the greatest pains to promote the religious education of the young, were not content to leave this duty entirely in the hands of parents, but made it a charge to the parochial clergy. Cranmer had urged that catechising was neglected; that Confirmation had formerly been administered too soon; and that people ought to understand the principles of Christianity, before they were brought to the Bishop to renew their baptismal vow¹. To provide for the instruction of candidates for Confirmation, Cranmer published the Catechism which bears his name; and the Church Catechism was drawn up, and placed in the Order for Confirmation, which was headed 'Confirmation, wherein is included a Catechism for children.' It was intended to be a summary of all those cardinal points of faith and duty, which a child ought to know, before he comes to be confirmed. At its first publication it contained an exposition of the baptismal vow, the Creed, the Ten Commandments, and the Lord's

¹ Collier, *Hist.* v. 271.

prayer. In this Catechism the curate of every parish was required to instruct the children of his parish, that they might be examined in it by the Bishop, on presenting themselves for Confirmation.

The latter part, relating to the Sacraments, was added in the reign of James I., and was the composition of Bishop Overal, at that time Dean of St Paul's.

The word *catechism* is from the Greek *κατηχέω*, to sound in the ear, to resound, which does not occur in classical authors, and is probably Alexandrine in its origin. It occurs in the New Testament, Acts xviii. 25, *οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου*, 'he had been instructed' (Gal. vi. 6, &c.); and in this sense it was used by ecclesiastical writers, and applied especially to the instruction given to candidates for Baptism, who from thence took the name *catechumens*, *κατηχούμενοι*. In all the principal cities catechetical schools were established, the most famous of which was that of Alexandria. An example of the instruction given in these schools is preserved in the eighteen catechetical lectures of St Cyril of Jerusalem.

SECTION II.

CONFIRMATION.

Origin of
this rite.

THE rite of Confirmation is derived from the practice of the Apostles, who, as we learn from the book of the Acts¹, laid their hands on newly-

¹ Acts viii. 14; xix. 5, 6; Heb. vi. 3.

baptized persons, that they might receive the Holy Ghost. The miraculous powers which the Apostles conferred in this way were soon withdrawn from the Church; yet the rite has been continued, in the belief that the grace of the Holy Spirit, though unseen and unfelt, is still attendant upon it.

In the ancient Church, and in England as late as the eighth century¹, Confirmation followed immediately upon Baptism, if the Bishop were present to administer it; and this was the case whether the neophyte were an adult or an infant. The Bishop anointed him with an unguent of oil and balsam, in token of the Holy Spirit, and laid his hands upon him after the example of the Apostles. If the Bishop were not present, the rite was deferred, and the baptized child or adult at once received the Eucharist. The unction or chrism is as old as the second or third century. In the Eastern Church, it has been the custom from time immemorial for the presbyters to administer the whole rite of Confirmation in the absence of the Bishop. In the West, Confirmation was disjoined in such a case from Baptism; and then the chrism was administered twice, first by the Priest in the Baptismal Service (see above, p. 230), and again by the Bishop, together with imposition of hands, at Confirmation².

The term *sacrament* was sometimes applied to this rite, inasmuch as in it there is an outward and visible sign of an inward and spiritual grace; but as it was not 'ordained by Christ himself,' it wants one of the conditions which are included in our Church's definition of 'a sacrament.'

Not a sacrament according to our definition of that word.

It is to be observed that our Church directs us

How to be regarded.

¹ Maskell, *Mon. Rit.* I. ccxii.

² See Pontifical of Sarum ap. Maskell, *Mon. Rit.* Vol. I.

to view this ordinance in a twofold aspect: (1) as the occasion on which the candidate confirms and ratifies the promises made for him at Baptism: (2) as the means of his being confirmed and strengthened by the Holy Ghost the Comforter.

The preface was originally a rubric, and was not appointed to be read as a part of the service till the last review in 1662; at which time, also, instead of the Catechism, the question, 'Do ye here,' &c., and its answer, were inserted, and the examination of the candidates in the Catechism, which had previously formed part of the rite of Confirmation, was discontinued. The preface, as well as the question put by the Bishop, is derived from Hermann's *Consultation*.

The Collect, 'Almighty and everliving God,' &c. is founded on Isaiah xi. 2: 'And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' This Collect is of great antiquity in the Western Church, being found in the Sacramentary of Gelasius, A.D. 494.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem Spiritum Sanctum Paracletum de coelis; Spiritum sapientiæ et intellectus; Spiritum scientiæ et pietatis; Spiritum consilii et fortitudinis; et imple eos Spiritu timoris Domini.

'hast given unto them forgiveness of all their sins;' meaning that they are put into a condition to obtain it, upon the gracious terms announced in the Gospel.

'manifold gifts,' called 'seven-fold gifts,' *septiformis gratia*, in the Latin. So in the hymn *Veni Creator*, sung at the ordination of Priests; 'who dost

thy seven-fold gifts impart.' See Rev. i. 4 ; iv. 5, where the *seven spirits* of God are spoken of, meaning, as it seems, *all* ; seven being the complete and sacred number of the Hebrews. In order to make the gifts *seven* in number, the 'spirit of true godliness' (*pietatis*) has been added to the six gifts mentioned by Isaiah.

The sign of the cross was retained in this rite by the first compilers of the Prayer Book, but was omitted in 1552. The Collect which follows the imposition of hands is taken from one in Hermann's *Consultation*, commencing thus:—

Almighty and merciful God, heavenly Father, which only workest in us to will and to perform the things that please thee, and be good in deed, we beseech thee for these children, whom thou hast given to thy church, and begotten again to thyself by holy baptism, &c.

The Collect, 'O Almighty Lord,' &c., which is one of those appointed to be said after the Offertory when there is no Communion, was inserted in this service at the last review. The rubric at the conclusion, requiring that Confirmation should precede admission to the holy Communion, has been adopted from the Manual of Sarum.

SECTION III.

SOLEMNIZATION OF MATRIMONY.

THE custom of solemnizing the marriage-vow with religious rites is not peculiar to the Christian Church, but prevailed both among the Jews, and among the heathen nations of antiquity : and the

universality of the custom may reasonably be regarded as a testimony to the divine institution of marriage.

We learn from Tertullian, that in his time marriages were published beforehand in the church, and the Office of Matrimony was performed by the ministers of the Church. 'How can I sufficiently set forth,' he says, 'the happiness of that marriage, which the Church brings about, the oblation confirms, and the benediction seals; which after its celebration is announced by the angels, and ratified by God himself¹?'

The greater part of our Office of Matrimony is taken from the Service-books of the unreformed Church.

The
banns.

The word *banns* is from the barbarous Latin word *bannum*, an edict, which occurs in writers of the early part of the ninth century. The old phrase was *interrogare banna*; hence we still speak of the first time of *asking*, &c. Our practice with regard to *banns* is derived from the mediæval Church, as will appear from the following canon, made at the Council of London, A. D. 1200²:—

Nec contrahatur aliquod matrimonium sine trina denuntiatione publica in ecclesia, neque si fuerint personæ incognitæ. Sed nec copulentur aliquæ personæ matrimonio, nisi publice in facie ecclesiæ, et præsentē sacerdote.

(Rubric.) 'The persons to be married shall come into the body of the church.' The couple who were about to be united were in former times placed at the church-door. Thus the Manual of Sarum directs; 'Statuantur vir et mulier ante ostium ecclesiæ, coram Deo et sacerdote et populo,

¹ *Ad Ux.* II. 8; *De Pudicit.* cap. 4.

² Maskell, *Mon. Rit.* I. ccxx.

vir a dextris mulieris, et mulier a sinistris viri.' This was altered at the Reformation. Practice, however, has long sanctioned a deviation from the rubric in this respect, and the whole Office is usually celebrated at the Lord's table.

The Jews placed the woman on the right of the man, in allusion to the 45th Psalm, 'At thy right hand did stand the queen in a vesture of gold.'

The bride in ancient times, as at present, was accompanied by one who gave her away, the *paranymphus*, or brideman.

The first part of the Office was formerly called ^{The Espousals} the Espousals, and took place some time before the actual celebration of the marriage. It consisted of the contract, and the donations (including the giving of the ring), which were also called the *arrhæ*, as being the token or earnest of the contract. This ceremony was of heathen origin, and was called by the Greeks *ἐγγύσις*; by the Romans, *sponsalia*. Among the Romans the ring was given at the espousals, as we learn from Juvenal, 'digito pignus ^{vi. 27.} fortasse dedisti.' In later times, both in the Western and Eastern Churches, the espousals have always been performed at the same time with the Office of Matrimony, and it has long been customary for the ring to be given in the latter part of the service¹.

The opening address is taken in part from the Sarum Manual, and was considered the final repetition of the banns;

Tunc interroget sacerdos banna dicens in lingua materna sub hac forma.

Ecce convenimus huc fratres coram Deo, et angelis, et omnibus sanctis ejus, in facie ecclesiæ, in conjungendum duo corpora, scilicet hujus viri et hujus mulieris. Hic respiciat sacerdos personas suas. Ut a modo sint una

¹ Palmer, *Eng. Rit.* II. 211.

caro et duæ animæ in fide et in lege Dei, ad promerendam simul vitam æternam, quicquid ante hoc fecerint. Admoneo igitur vos omnes, ut si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere non possint, modo confiteatur.

‘which is an honourable estate,’ &c. This account of matrimony, and of the causes for which it was instituted, appears to have been suggested by the address in Hermann’s *Consultation*.

‘instituted of God in the time of man’s innocence.’ Gen. ii. 18.

‘signifying unto us the mystical union that is betwixt Christ and his Church.’ Ephes. v. 22—23.

‘commended of St Paul to be honourable among all men.’ Heb. xiii. 4.

‘wilt thou have,’ &c. From the Manual of Sarum:

Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic. N. vis habere hanc mulierem in sponsam, et eam diligere, honorare, tenere, et custodire, sanam, et infirmam, sicut sponsus debet sponsam, et omnes alias propter eam dimittere, et illi soli adherere quamdiu vita utriusque vestrum duraverit?

‘I *M.* take thee *N.*’ &c. From the Manual of Sarum, where it is appointed to be said in English as follows:—

I *N.* take thee *N.* to my wedded wyf, to have and to holde, fro this day forward, for bettere for wers, for richere for porere; in sykenesse and in hele; tyll dethe us departe; if holy chyrche it wol ordeyne; and thereto y plight the my trouthe.

I *N.* take the *N.* to my wedded husbonde to have and to holde, fro this day forward, for better for wors: for richer: for porere: in sykeness and in hele: to be bonere (bonnaire) and buxom (*i. e.* gentle and obedient) in bedde and at borde tyll dethe us departe: if holy chyrche it woll ordeyne and therto I plight the my trouthe¹.

In the York Manual there was the additional clause, ‘for fairer for fouler;’ to prevent any

¹ Palmer, II. 213.

objection, as Mr Wheatly observes, that might afterwards be imagined from either party's declining in their comeliness or beauty.

'Till death us do part.' In the Sarum Manual, and in the reformed Prayer Book, till the last review, it stood 'till death us *depart*,' i. e. divide, separate; and in that sense the word *depart* was used by Chaucer, Wyclif, and Gower; and it occurs as late as 1578 in the English version of the Bible; but it was no longer used in that sense Ruth i. 17. at the Restoration; and it was altered in 1661, in consequence of an objection made to it by the dissenters at the Savoy Conference.

Troth and truth are the same word. In Old English both vowels were preserved, and the word was written *trouthe*.

'With this ring I thee wed,' &c. The first The ring, clause promises fidelity; the second, personal honour and respect; the third, equality in estate and maintenance.

'I thee wed,' i. e. I pledge thee, make a covenant with thee. The old word *wed* meant a pledge¹. From this ceremony the term *wedding* has been applied to the whole service, just as in the Sarum Manual the whole office is comprised under the title, *Ordo ad faciendum sponsalia*.

'I thee worship.' According to its etymology and original usage, the word *worship* (weorth-scype) meant *worthiness*; and it still retains that meaning in the adjective formed from it, *worshipful*. When used as a verb, it was not limited to acts of adoration, but denoted generally to *honour*, to deem *worthy*². It was objected to by the dissenters

¹ Thus: 'Let him beware, his neck lieth to wed.'—Chaucer's *Knight's Tale*.

² Thus: 'Worshippe thi fadir and thi modir.'—Wicliff, Matt. c. xix. 19.

in 1661, and the Bishops in their answer promised to alter it to *honour*. But this was never done.

Together with the ring it was customary to give other tokens of spousage, as gold and silver, a practice retained in the first Prayer Book of Edward VI.

The following directions for this part of the Office are given in the Sarum Manual :

Deinde ponat vir aurum argentum et annulum super scutam vel librum . . . accipiens sacerdos tradet ipsum viro ; quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat.

With this ryng I the wed, and this gold and silver I the give, and with my body I the worshiþe, and with all my worldly cathel I the endowe : *et tunc inserat sponsus annulum pollicis sponsæ dicens : In nomine Patris ; deinde secundo digito dicens ; Et Filii ; deinde tertio digito dicens ; Et Spiritus Sancti ; deinde quarto digito dicens ; Amen. Ibiq̃ue dimittat annulum, quia in medico est quædam vena procedens usque ad oor : et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens. Deinde inclinatis eorum capitibus, dicat sacerdos benedictionem super eos. Benedicti + sitis a Domino, qui fecit mundum ex nihilo. Amen.*

The prayer which follows, ‘O Eternal God,’ is taken from one in the Sarum Manual, which prayed a benediction on the ring :

Creator et conservator humani generis ; dator gratiæ spiritualis ; largitor æternæ salutis ; tu Domine mitte benedictionem tuam super hunc annulum, respice, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem.

The allusion to Isaac and Rebecca is explained by a clause which appeared in the Prayer Book of 1549, but was omitted in 1552, at which time the practice to which it referred was discontinued ; ‘that as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for

tokens of their matrimony) lived faithfully together,' &c.

The expressive ceremony of joining the hands and applying the words of our Lord (Matt. xix. 6), and the address to the people, 'Forasmuch as,' &c., are taken from Hermann's *Consultation*. The benediction which follows is from the *Sarum Manual*:

Bene + dicat vos Deus Pater, custodiat vos Jesus Christus, illuminet vos Spiritus Sanctus. Ostendat Dominus faciem suam in vobis et misereatur vestri. Convertat Dominus vultum suum ad vos: et det vobis pacem: impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum, ut habeatis vitam æternam, et vivatis in sæcula sæculorum. Amen.

The marriage contract having now been completed, and the benediction pronounced on the newly-married couple, supplications and prayers are offered on their behalf. The psalm was intended to be sung as an *introit* on leaving the body of the church, and approaching the Lord's table. The following is the order of the *Sarum Manual*:

Hic intrent ecclesiam usque ad gradum altaris: et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem: Beati omnes. Sine nota, cum, Kyrie Eleison. Tunc prostratis sponso et sponsa ante gradum altaris roget sacerdos circumstantes orare pro eis, dicendo: Pater noster. Et ne nos. Sed libera nos a malo.

Salvum fac servum tuum et ancillam tuam.

Deus meus sperantes in te.

Mitte eis, Domine, auxilium de sancto. Et de Syon tuere eos.

Esto eis, Domine, turris fortitudinis. A facie inimici.

Domine exaudi. Et clamor. Dominus vobiscum. Et cum spiritu tuo.

Oremus. Benedicat vos Dominus ex Syon, ut videatis quæ bona sunt Hierusalem omnibus diebus vitæ vestræ; et videatis filios filiorum vestrorum, et pacem super Israel.

The two prayers, 'O God of Abraham,' &c., 'O merciful God,' &c., are taken, with considerable alteration, from the Sarum Manual :

Deus Abraham, Deus Isaac, Deus Jacob, bene + dic adolescentes istos; et semina semen vitæ æternæ in mentibus eorum; ut quicquid pro utilitate sua didicerint hoc facere cupiant.

Respice, Domine, de cœlis, et bene + dic conventionem istam. Et sicut misisti sanctum angelum tuum Raphaellem ad Tobiam et Saram filiam Raguelis: [altered in 1552] ita digneris, Domine, mittere bene + dictionem tuam super istos adolescentes: ut in tua voluntate permaneant, et in tua securitate persistent, et in amore tuo vivant et senescant: ut digni fiant et multiplicentur in longitudinem dierum.

Respice, Domine, propitius super hunc famulum tuum et super hanc famulam tuam, ut in nomine tuo bene + dictionem cœlestem accipiant; et filios filiorum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes videant, et in tua voluntate perseverent, et in futuro ad cœlestia regna perveniant.

The Office in the Sarum Manual concludes with a Mass, in the course of which a veil was held over the bride and bridegroom, and a prayer was said, from which was taken that in our Office, beginning 'O God, who by thy mighty power,' &c.

Deus qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis homini ad imaginem Dei facto ideo inseparabile mulieris adiutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. *Hic incipit benedictio sacramentalis.* Deus qui tam excellenti mysterio conjugalem copulam consecrasti; ut Christi et ecclesie sacramentum præsignares in fœdere nuptiarum. *Hic finitur benedictio sacramentalis.* Deus per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione + donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam, respice propitius super hanc famulam tuam quæ maritali jungenda est consortio, quæ se tua expetit protectione muniri. Sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat feminarum. Sit amabilis ut Rachel

viro, sapiens ut Rebecca, longæva et fidelis ut Sara:
 et ad beatorum requiem, atque ad cœlestia
 regna perveniat. Per &c.

The reformed Office was likewise concluded with the holy Communion¹, which the newly-married couple were required by the rubric to receive; and after the Gospel there was either to be a sermon setting forth the duties of husbands and wives, or else the exhortation was to be read which is still retained at the end of the service. At the Savoy Conference in 1661, the dissenters objected to an ordinance, which 'either enforced all such as were unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compelled all that should marry to come to the Lord's table, though never so unprepared.' And they added, that 'marriage-festivals are too often accompanied with such divertisements as are unsuitable to those Christian duties which ought to be before and follow after the receiving of that holy Sacrament.' In compliance with these not unreasonable scruples, the reception of the Sacrament was no longer made compulsory, but was recommended by the present rubric at the end of the Office.

The benediction 'Almighty God,' is a combination of two in the Sarum Manual:

Omnipotens sempiterne Deus, qui primos parentes nostros Adam et Evam sua virtute creavit, et in sua sanctificatione copulavit, ipse corda et corpora vestra sanctificet et benedicat, atque in societate et amore veræ dilectionis conjungat.

Benedicat vos Deus omnipotens omni benedictione cœlesti, efficiatque vos dignos in conspectu suo, superabundet in vobis divitias gratiæ suæ, et condat vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis.

¹ So also according to the Sacramentary of Gelasius, A.D.
 494.

SECTION IV.

VISITATION OF THE SICK.

Primitive
and medi-
æval cus-
toms.

James v.
14.

It was customary in the early ages of the Church for the presbyters to visit the sick, to receive their confession of sins, to give them absolution, to anoint them with oil in compliance with the words of the Apostle St James, and to convey to them from the church a portion of the consecrated elements. Thus Polycarp admonishes the elders to visit all the sick, ἐπισκεπτόμενοι πάντας ἀσθενεῖς. Eusebius mentions the case of a dying man, who sent for a presbyter to minister to him these last offices of religion. One of the canons of the Council of Nice enjoined that they who were about to depart this life should have their final and necessary *viaticum*; περὶ δὲ τῶν ἐξοδούντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν ὥστε εἴ τις ἐξοδεύοι, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι. Many canons of the English Church enforce the same custom, both in Anglo-Saxon and mediæval times¹. And it is ordered by the sixty-seventh Canon of our Reformed Church, that ‘When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion book, if he be no Preacher, or if he be a Preacher, then as he shall think most needful and convenient.’

¹ Polycarp, *Ad Phil.* vi.; Euseb. *Hist.* vi. 44; *Concil. Nic.* Can. 13; Bingham, *Ant.* xv. 4. 9; Maskell, *Mon. Rit.* l. ccxxiii.

The Office for the Visitation of the Sick, as it now stands in the Prayer Book, is but slightly altered from the ancient formularies of the Church. The practice of anointing the sick with oil has been discontinued, because the original object of it was to 'save,' that is, to procure a miraculous recovery of the sick person, and such cures have long ceased in the Church¹. The Church of Rome continued to anoint the sick with oil, not for the recovery of their bodily health, but to cleanse the soul from its sins, and to prepare it for the next life; and with this view the oil was applied to those who were at the point of departure. Hence arose the rite of extreme unction, which in the twelfth century was regarded as the fifth sacrament, and by the Council of Trent was formally established under the usual anathema. The custom of reserving a portion of the Eucharist, and carrying it from the church to the houses of the sick, was in process of time abused to superstitious purposes; and therefore, though retained in the Prayer Book of 1549, it was omitted at the revision in 1552, and censured, as not according to Christ's ordinance, by the Articles of Religion published in the same year. Extreme unction.
Art. xxviii.

The prayer, 'O Lord, look down,' &c., is as follows in the Sarum Manual: as The Prayers.

Respice, Domine, de cœlo, et vide et visita famulum tuum N. et benedic eum sicut benedicere dignatus es Abraham, Isaac et Jacob. Respice super eum, Domine, oculis misericordiæ tuæ; et reple eum omni gaudio et lætitia et timore tuo. Expelle ab eo omnes inimici insidias; et mitte angelum pacis qui eum custodiat et domum istam in pace perpetua.

'look upon him with the eyes of thy mercy.'

¹ Palmer.

Dean Comber says upon this : 'The best are apt to fear in time of affliction that God looks upon them in anger ; nor is there anything so bitter in this cup of sorrow to a pious soul, as the fears and apprehensions of the frowns of heaven. Whence our Lord Jesus complains not of his torments on the cross, but only of the divine displeasure ; that only broke his silence, and made him passionately cry, 'My God, my God, why hast thou forsaken me?' What request, therefore can be more seasonable than to beg of God to look favourably on them now? That is to support them by inward assurances that He is not highly angry at them ; to persuade them that He loves them still, and that He sent not this affliction to them in wrath or with resolutions of vengeance, but in mercy and with purposes of kindness, designing their good thereby ; which petition is pressed further in the next words, which do desire, secondly, that God will visit him, and bestow on him the graces of hope and faith, that so he may have comfort and sure confidence in Him¹.'

'defend him from the danger of the enemy.' An ancient and devout author observes, that when death approaches, Satan usually tempts those who have lived carelessly to despair ; the more religious to presumption ; the weak to impatience ; the wavering to unbelief ; the worldly by unwillingness to die ; and the secure by deferring repentance².

The prayer for the sanctification of sickness, as it now stands, is entirely the composition of our Reformers. Originally it contained the following

¹ *Companion to the Temple*, IV. 214. (Ed. 1841.)

² Comber, *ib.* p. 218, referring to Dionys. *Carthus.* de 4. noviss. artic. 3.

clause taken from the old Office; 'Visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant; and as thou preservedst Tobie and Sarah by thy angel from danger.' The latter part was omitted in 1552, because it had reference to an apocryphal writing; and the former part in 1662, because it was an invocation of miraculous aid, which we have no authority to ask, and no reason to expect.

The Church of Rome insists that confession of sins to a Priest, commonly called 'auricular confession,' and the absolution of the Priest, are necessary to salvation. Our Church only orders the sick person to be moved to 'confession, if he feel his conscience troubled with any weighty matter,' and passes no opinion on his eternal state, if he declines to make such confession. It cannot be doubted that there are many cases in which the confession of special sins to the Minister may be the means of quieting the sick man's conscience, and also of assisting him in obtaining God's pardon. But we do not hold it to be necessary. If a man confess his sins to God alone with true penitence of heart, it is sufficient. And this is agreeable to the teaching of the ancient Church. For to take one passage out of many, St Chrysostom says, 'God does not compel us to come forward and speak out our transgressions, but bids us plead before him alone, and confess to him'.¹

The Absolution, 'Our Lord Jesus Christ,' &c. is at first sight open to the objection that it seems to convey to the sick man the absolute and unconditional remission of his sins; 'by his authority

The special confession of sins.

The Absolution.

¹ See Bingham, *Ant.* XVIII. 3. 2, and *Library of the Fathers*, Tertullian, p. 380.

committed to me, I absolve thee from all thy sins.' In this respect it differs materially from the form of absolution used at the beginning of Morning and Evening Prayer, and from that in the Communion-service, the former of which is declaratory of God's forgiveness to *those who are penitent*, and the latter is precatory. But an important condition, though not expressed, is to be understood in this absolution; namely this, *if thou art truly penitent*. It is certain, that unless the sick man is truly penitent, he cannot be forgiven; and whether he is penitent or not, the Minister cannot tell; God only knows, who sees the heart. The Minister pronounces the absolution, in the hope and belief that the previous profession of penitence is sincere. But he is not certain that this belief is well founded; nothing but future amendment of life can show that it is so: and therefore he can neither possess nor give any assurance that the absolution which he pronounces will be ratified by God's final judgment. The indicative form of absolution, 'I absolve thee,' began to be used in the 12th or 13th century, not long before the time of Thomas Aquinas, who was one of the first who wrote in defence of it¹.

The words, 'by His authority committed to me,' refer to the authority which the Priest receives at his ordination, conveyed to him in the words of our Lord at John xx. 23. See below, p. 274.

By a rubric in the first Prayer Book of Edward VI. this form of absolution was appointed to be used 'in all private confessions;' it was therefore the form contemplated in the exhortation to the Communion, which directed persons who were troubled in conscience to apply to God's Minister for ghostly comfort and absolution. The omission of

¹ See Bingham, XIX. 2. 6.

this order in 1552 denoted that the form to be used in private confessions was thenceforth left to the discretion of the Minister. Another slight alteration was made at the same time, which seems to give the Minister the power of varying from this form in the visitation of the sick. The rubric in 1549 directed him to absolve the sick person 'after this form:' in 1552 the word *sort* was substituted for *form*.

The following is the old form of absolution :—

Dominus noster Jesus Christus pro sua magna pietate te absolvat, et ego auctoritate ejusdem Dei Domini nostri Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita absolvo te ab omnibus peccatis his de quibus corde contritus et ore mihi confessus es; et ab omnibus aliis peccatis tuis, de quibus si tuæ occurrerent memoriæ libenter confiteri velles; et sacramentis ecclesiæ te restituo. In nomine Patris, et Filii, et Spiritus Sancti.

The prayer next after the absolution is the original absolution given to dying penitents in the Western Church. It was in use in the English Church long before the preceding indicative form was introduced, and is found in the Sacramentary of Gelasius (A. D. 494):

Deus misericors, Deus clemens, qui secundum multitudinem miserationum tuarum, peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas; respice super hunc famulum tuum N. sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renova in eo piissime Pater quicquid diabolica fraude violatum est: et unitati corporis ecclesiæ tuæ membrum infirmum peccatorum percepta remissione, restitue. Miserere, Domine, gemituum ejus; miserere lacrymarum; miserere tribulationum atque dolorum; et non habentem fiduciam nisi in tua misericordia, ad sacramentum reconciliationis admitte¹.

The concluding benediction, 'The Lord bless thee,' &c., is derived from that which Aaron was The Benediction.

¹ Palmer, *Orig. Lit.* II. 227.

directed to give the Israelites in the congregation, (Numb. vi. 23—26). It has been used by almost every Christian Church.

Uction
of the Sick
retained
in 1549.

In the first Prayer Book of Edward VI. the practice of anointing the sick with oil was retained; and at the end of the present office a direction was added, that the Priest should anoint the sick person, if he desired it, upon the forehead or breast, making the sign of the cross, and saying a prayer which began as follows :

As with this visible oil thy body outwardly is anointed ; so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness ; and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him ; and send thee release of all thy pains, troubles, and diseases, both in body and mind, &c.

This was omitted in 1552.

The occasional prayers which are added at the end of this Office, and the Order for the Communion of the Sick, require no explanation. The consecration of the elements in private houses is in accordance with the practice of the early Christians, who not only carried the Eucharist from the church to those who were unable to attend there, but sometimes also consecrated it in prisons and in sick chambers, for the martyrs and the dying.

The rubric at the end is founded on the direction given in the mediæval Office for extreme unction :

Deinde communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur: in quo casu dicat sacerdos infirmo: Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti¹.

¹ Palmer, *Orig. Lit.* II. 231.

SECTION V.

THE ORDER FOR THE BURIAL OF THE DEAD.

THE Christian writings of the first three centuries take little notice of the rites of burial, which in those unsettled and perilous times of the Church were probably brief, and conducted according to no uniform order. Tertullian alludes to the prayers said by the presbyters over the body, and concluded with the kiss of peace. He also mentions oblations for the dead, *oblaciones pro mortuis*¹. From writers of the fourth and fifth centuries it appears, that on the way to the place of burial it was customary to sing psalms, and that burial prayers, both eucharistical and commendatory, were said on behalf of the dead; passages of Scripture were read, which contained promises of the Resurrection; sometimes the Eucharist was celebrated; and in special cases a funeral oration was pronounced².

Funeral
rites of
the early
Christians.

In framing the present Office, our Church has followed the rule laid down by St Augustine, that not the benefit of the dead, but the edification and comfort of the living, is to be the object of our funeral solemnities. It is true that prayers for the dead were offered by the ancient Christians; prayers, that is to say, for the felicity of those who are at rest in the Lord, not for those who are in a place of torment. The Romish notion of purgatory, and the prayers offered in conformity with that notion, receive no support from the practice of the primitive Church. It is also true that, in the fifth century, the Eucharist was celebrated at the burial

¹ *De An.* 51; *De Cor. Mil.* 3.

² See Bingham, *Ant.* XXIII. 3. 8 et seq.; Comber, IV. 361.

Bingham,
Ant. xxiii.
3. 12.

of the dead in the Western, though not in the Eastern Church. This was the case at the funeral of St Augustine in Africa, and of St Ambrose in Italy. Hence the custom arose of saying *masses* for the dead, which prevails in the Church of Rome. But as nothing could be found in holy Scripture to sanction prayers for the dead, and many abuses and superstitions had been derived from them in course of ages, they were totally removed from the Service-book of our Church at the revision in 1552.

In what
cases this
Office may
not be
used.

It is directed by the rubric, that this Office shall not be used for any that die (1) unbaptized, or (2) excommunicate, or (3) for any who by laying violent hands upon themselves, have committed a deadly sin in their last moments¹. These three exceptions are to be taken in that sense in which they are by law interpreted; namely, (1) those who have neither received baptism at the hands of spiritual persons, nor of laymen; (2) those who at the time of their death are excommunicate by 'the greater excommunication,' as it is called in the sixty-eighth canon; (3) those who are found by a coroner's jury to have deprived themselves of life. With regard to all persons not included in any of these exceptions, it is charitably presumed, that whatever to outward appearance may have been their lives, they died in communion with the Church, and in the faith and fear of God. There are cases, indeed, in which our fears very much preponderate over our hopes: but in such cases we

¹ By the canons of the Anglo-Saxon Church, the burial service was not to be used over perjured persons, adulterers, suicides, &c., Maskell, *Mon. Rit.* i. ccxlii. A similar canon was made by the first Council of Bracara, in Spain, in the year 610. See Bingham, *Ant.* xxiii. 3. 9.

may still hope even 'against hope;' for we know not the limits of God's mercy, and cannot tell how great a change may be wrought in a man's heart by the immediate approach of death. It must, however, be confessed, that there are one or two passages in the Burial-service, which seem scarcely appropriate when repeated over the body of a notorious ill-liver, who has died without making any sign of repentance.

Rubric, 'either into the Church, or towards the grave.' The latter alternative is often preferred, where the deceased may have died of an infectious disease.

Our Service bears a general resemblance to those of the unreformed rituals, with the important difference alluded to above, that we have retained none of the prayers formerly offered for the welfare of the deceased. Several of those prayers, as well as 'the celebration of the holy Communion when there is a burial of the dead,' were retained in the first Prayer Book of Edward VI., but were omitted in 1552. The office, however, still speaks the language of hope and thanksgiving with regard to the deceased person.

The singing of psalms and anthems formed the chief part of the funeral office in primitive times. ^{The} Of the two psalms selected for this purpose by our Church, the thirty-ninth is said to have been composed by David when reproached by Joab for showing his grief at Absalom's death; the ninetieth is attributed to Moses, who composed it in the wilderness, when the children of Israel were smitten with the plague. The comparison of human life to the grass of the field, contained in the latter psalm, may have suggested to the Jews their custom of

plucking a handful of grass, as they accompany the body to the grave¹.

Casting
earth on
the body.

Od. l.
xxviii.

The custom of casting earth upon the body, commonly repeated three times at the words 'earth to earth, ashes to ashes, dust to dust,' reminds us of the ancient custom alluded to by Horace: 'In-jecto ter pulvere curras.' But it does not appear that the modern practice is derived from the ancient, or that the resemblance is otherwise than accidental. In the Greek Church the earth was sprinkled over the body by the priest. The Manual of Sarum has the following form, from which ours is partly taken:

Commendo animam tuam Deo, Patri omnipotenti;
terram terræ, cinerem cineri, pulverem pulveri; in
nomine Patris, et Filii, et Spiritus Sancti.

Familiar as we are with the phrases contained in this beautiful commendation, it may not be out of place to show that they are all authorized by Holy Scripture. Eccles. xii. 7: 'The spirit shall return to God who gave it.' Luke ii. 29: 'Lord, now lettest thou thy servant *depart* in peace' (ἀναλείεις, used also Phil. i. 23). Gen. iii. 19: '*Dust* thou art, and *unto dust* shalt thou return.' Acts iv. 2: 'They preached *through Jesus the resurrection of the dead.*'

Mr Wheatly observes, 'The phrase *commit his body to the ground*, implies, that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcase, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we

¹ Gregory's *Sermon on the Resurrection*, ap. Wheatly.

bury shall rise again to joy and felicity, or profess this 'sure and certain hope' of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body, in the singular manner, but of *our* vile body, which comprehends the bodies of Christians in general.' That this is the sense and meaning of the words, may be shown from the other parallel form which the Church has appointed to be used at the burial of the dead at sea:

'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body,' &c.

'I heard a voice,' &c. Rev. xiv. 13.

'Almighty God, with whom,' &c. The commencement of this prayer is from the Sarum Manual:

Deus apud quem spiritus mortuorum vivunt, et in quo electorum animæ, deposito carnis onere, plena felicitate lætantur, &c.

'O merciful God,' &c. This in the first Prayer Book of Edward VI. was the Collect in the Communion-service, appointed to be used at the burial of the dead; and is therefore still entitled 'the Collect.' The forty-second psalm, 'Like as the hart desireth the water-brooks,' &c., was the Introit: the Epistle 1 Thess. iv. 13 to the end: the Gospel John vi. 37—48.

'Who is the resurrection and the life.' John xi. 25.

'Who also hath taught us by his holy Apostle St Paul.' 1 Thess. iv. 13.

The following is from Dean Comber: 'The Apostle, as St Augustine notes, says not, be not sorry at all, but, be not sorry as infidels without hope. Jesus himself wept at Lazarus' grave; and the primitive saints made great lamentation at St Stephen's burial. Christianity will allow us to express our love to our departed friends, so it be within the bounds of moderation, and provided it make us not forget those divine comforts wherewith religion refreshes us again.'

'Come, ye blessed,' &c. Matt. xxv. 34.

SECTION VI.

THE CHURCHING OF WOMEN.

Lev. xii. THIS Office is probably derived from the Jewish rite of purification enjoined by Moses, and complied with by the Blessed Virgin, as we read in Luke ii. It is however regarded by our Church not as the means of removing a ceremonial defilement (for which purpose it was instituted by Moses), but simply as an act of thanksgiving to God for deliverance from a great pain and peril. And therefore the title of *purification*, which was prefixed to the Office in the unreformed Service-book, and in the Prayer Book of 1549, has very properly given place, since 1552, to that of 'Thanksgiving.' The Office is of great antiquity in the Church, being found in all the Western rituals, and in that of the patriarchate of Constantinople. Our present form is taken with little variation from the Manual of Sarum, according to

which the rite was to be performed at the door of the church, before the woman entered it.

Rubric at the commencement, 'at the usual time.' In the Greek Church the fortieth day is appointed as the time for performing this office. In the West the time has never been strictly determined, and with us it is left to custom.

'Decently apparelled.' These words were inserted at the last review. It was formerly the custom for the woman on this occasion to wear a white covering, or veil; and in the reign of James I. a woman was excommunicated for refusing to comply with it¹. The addition made to the rubric in 1662 would seem to imply that the white veil was then becoming obsolete.

'In some convenient place,' *i. e.* near the Communion-table, according to Bishop Gibson. The Bishops also at the Savoy Conference said in their answer to the exceptions of the ministers, 'It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be perspicuous to the whole congregation, and near the holy table, in regard to the offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the church door².'

The rubric at the end directs that the woman 'must offer accustomed offerings.' By the Prayer Book of 1549 the woman was required to offer 'her chrisome.' (See Office of Baptism, *supra*, p. 233.) The alteration was made in 1552.

¹ Gibson's *Codex*, tit. 18, cap. 12, p. 451.

² Cardwell, *Conferences*, p. 362.

SECTION VII.

THE COMMINATION SERVICE.

Penance. THE word *penance*, used in the preface to this Office, is another form of the word *penitence*, or *repentance*, and sometimes is taken in the same sense; as in the exhortation which follows, 'bring forth worthy fruits of penance,' and in Wyclif's Bible: sometimes it denotes the humiliation or punishment which was undergone by persons professing penitence, as a token of their sincerity, and a means of their reconciliation and re-admission to the ordinances of the Church. In this latter sense it occurs here in the preface, 'were put to open penance.' The nature of the public discipline inflicted on great and notorious sinners in the third century may be gathered from Tertullian's treatise *de Pœnitentia*; in the ninth chapter of which it is mentioned under the name of *exomologesis* (confession), as a discipline requiring the penitent to sit in sackcloth and ashes ('sacco et cineri incubare,') to defile his body, and to afflict his soul. The sackcloth and ashes were probably derived from the Jewish custom of mourning so frequently referred to in the Old Testament.

The mode
of inflict-
ing it.

Bingham,
Ant. XVIII.
2. 2.

The mode of inflicting penance in the twelfth century is recorded in the following passage of Gratian, a monkish writer of that age: 'On Ash Wednesday, or the first day of Lent, (In capite Quadragesimæ) all penitents, who either then were admitted to penance, or had been admitted before, were presented to the bishop before the doors of the church, clothed in sackcloth, barefooted, with

countenances dejected to the earth, confessing themselves guilty both by their habit and their looks. They were to be attended by the deans or arch-presbyters of the parishes, and the penitential presbyters, whose office was to inspect their conversation, and to enjoin them penance according to the measure of their faults by the degrees of penance that were appointed. After this they bring them into the church: and then the bishop with all the clergy, falling prostrate on the ground, sing the seven penitential psalms with tears for their absolution. After this the bishop, rising from prayer, gives them imposition of hands; sprinkles them with holy water; puts ashes upon their heads; and then covers their heads with sackcloth; declaring with sighs and groans, that as Adam was cast out of Paradise, so they for their sins are cast out of the Church; then he commands the inferior ministers to expel them out of the doors of the church: and the clergy follow them, using this responsory, 'In the sweat of thy face shalt thou eat bread; for dust thou art, and unto dust shalt thou return.' In the end of Lent, on the Thursday before Easter, called 'Cœna Domini,' the deans and presbyters are to present them before the gates of the church again. In after times this discipline of penitents became extinct, both in the Eastern and Western Churches: and the office was applied indiscriminately to all the people, who received ashes, as a token of humiliation, and were prayed for by the bishop or presbyter. The English Churches have long used the Office nearly as we do at present¹.

The prayer, 'O Lord, we beseech thee,' &c., is from the Sacramentary of Gelasius:

¹ Palmer, *Eng. Rit.* II. 240.

Exaudi, Domine, preces nostras, confitentium tibi
parce peccatis: ut quos conscientiæ reatus accusat,
indulgentiæ tuæ miseratio absolvat.

Offices for
the 5th of
Nov. &c.

Prior to the reign of Charles II. the Prayer Book ended with the Communion-service. The Psalter and the Ordinal were separate volumes. The Forms of Prayer to be used at Sea were added at the last review. The four occasional forms of prayer, to be used on the 5th of November, &c., were not included in the Prayer Book of 1662, nor in the act of uniformity of Charles II. The religious commemoration of the 30th of January, the 29th of May, and the 5th of November, was sanctioned by several Acts of Parliament passed in the reigns of James I. and Charles II.: and the Offices for those three days though never ratified by Parliament, were approved by Convocation in the year 1662. But the two former of these Offices were altered in the beginning of the reign of James II., under the direction of Archbishop Sancroft; and that for the 5th of November received important additions, which were the work of Bishop Patrick, at the accession of William III.: and in neither case does the Convocation appear to have been consulted. These three Services have been discontinued and removed from the Prayer Book by the authority of a Royal Warrant issued in 1859. The day of the sovereign's accession has been observed in the Church with special prayers and thanksgivings for nearly three centuries: but it has never been set apart by any Act of Parliament or Convocation; and the service appointed for that day depends solely on the authority of the royal proclamation issued at the commencement of each reign¹.

¹ Clay's *Book of Common Prayer illustrated*, Pref. p. xv.

SECTION VIII.

THE ORDINAL.

AFTER the publication of the Book of Common Prayer in 1549, Cranmer and his colleagues prepared the Ordinal, or Book of Offices for the Consecration of Bishops and Ordinations of Priests and Deacons, which was published by authority of Parliament, in 1550. This book remained without material alteration till 1662, when it was revised and appended to the Prayer Book. The Offices in this book are in many respects modelled upon the ancient formularies¹.

The presentation of the Candidates in the mediæval Ordinal was as follows:

Extracts
from the
Ordinal of
Sarum.

Deinde sedeat episcopus ante altare conversus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur ita dicens: Postulat hæc sancta ecclesia, reverende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate, [hence in our office, 'I present unto you,' rather than unto thee]. Resp. episcopi: Vide ut natura scientia et moribus tales per te introducantur, immo tales per nos in domo Domini ordinentur personæ, per quas Diabolus procul pellatur, et clerus Deo nostro multiplicetur. Resp. archidiaconi: Quantum ad humanum spectat examen, natura scientia et moribus digni habentur, ut probi cooperatores effici in his, Deo volente, possint.

The following is part of the ancient ceremony of Ordaining Deacons:

Finita litania, redeant sacerdotes electi ad loca sua, remanentibus Levitis ad consecrandum, et episcopus dicat eis sine nota, sedendo: Diaconum oportet ministrare ad altare, evangelium legere, baptizare, et prædicare.

¹ See the Ordinal according to the use of Sarum, ap. Maskell, *Mon. Rit.* III. 154.

Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capita singulorum ponat, dicens solus secrete: Accipe Spiritum Sanctum. Quia non ad sacerdotium sed ad ministerium consecrantur Tunc ponat singulis super sinistrum humerum stolam usque ad ascellam [i. e. axillam] dexteram subtus, dicens sine nota: In nomine Sanctæ Trinitatis, accipe stolam immortalitatis: imple ministerium tuum, potens est enim Deus ut augeat tibi gratiam, qui vivit et regnat Post hæc tradat eis librum evangeliorum, dicens sine nota: In nomine Sanctæ Trinitatis, accipe potestatem legendi evangelium in ecclesia Dei, tam pro vivis quam pro defunctis, in nomine Domini. Amen.

At the Ordination of Priests :

Caveatur de omni mutilatione membrorum, et maxime manuum, quas episcopo ostendant, Deinde episcopus dicat eis sine nota: Sacerdotem oportet offerre, benedicere, præesse, prædicare, conficere, et baptizare. Benedicente eos episcopo postea, et manum super capita eorum tenente, et nihil eis dicente, et una manu tangente, et omnes presbyteri qui præsentem sunt, manus suas super capita eorum levatas teneant. . . . Hic reflectat episcopus stolam super humerum eorum dextrum ad pectus, dicens eis per singulos, sine nota: Accipe jugum Domini: jugum enim ejus suave est, et onus ejus leve. Stola innocentiae induat te Dominus.

Shortly after this, was said the hymn, *Veni, Creator Spiritus*. This sublime composition, which is very inadequately represented by any English version or paraphrase, has generally been ascribed to St Ambrose :

Veni, Creator Spiritus,
Mentes tuorum visita :
Imple superna gratia
Quæ tu creasti pectora.

Qui Paracletus diceris,
Donum Dei altissimi:
Fons vivus, ignis caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ Dei tu digitus :
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
 Infunde amorem cordibus:
 Infirma nostri corporis
 Virtute firmans perpetim.

Hostem repellas longius,
 Pacemque dones protinus;
 Ductore sic te prævio
 Vitemus omne noxium.

Per te sciamus da Patrem,
 Noscamus atque Filium;
 Te utriusque Spiritum
 Credamus omni tempore.

Sit laus Patri cum Filio,
 Sancto simul Paraclito:
 Nobisque mittat Filius
 Charisma Sancti Spiritus. Amen.

After some further ceremonies followed the Mass, said by the bishop; and after Communion, a second imposition of hands by the bishop, with the form of words taken from John xx. 23, 'Whose sins thou dost forgive,' &c., which has been retained in our office. This appears to have been added to the Ordination-service in the twelfth century¹, about which time the indicative form of absolution, 'I absolve thee,' began to be used².

The preface to the Ordinal commences by de-^{The}claring it to be evident, 'that from the Apostles' Preface. time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons.' The Apostles, and certain persons appointed by them, *e.g.* Timothy and Titus, held the place of bishops, though they were not so called; under them, and appointed by them, were the presbyters (to whom the name of bishops, ἐπίσκοποι, is also given in Scripture) and the Deacons. See Phil.

¹ Maskell, p. 220.

² See above, p. 252.

i. 1. 1 Tim. iii. 8; vi. 22. Tit. i. 5. Acts xx. 17 compared with 28. The three Orders are frequently mentioned by the apostolic father Ignatius, and by writers of the second and third centuries¹.

St Paul gives both Timothy and Titus rules for examining and approving those who were to be ordained to the ministry, and charges them to lay hands on no one 'suddenly,' i.e. not till they had thoroughly tried and examined him. And accordingly, the canons of the Council of Nice are very particular in enjoining circumspection and care in the selection of presbyters and deacons. The canons of the Anglo-Saxon Church in the eighth century required bishops to make inquiry as to the character, knowledge, and abilities of candidates for Ordination. 'Ut episcopi nullum de clericis seu monachis ad sacrum presbyteri gradum ordinent, nisi prius vitam, qualis extiterit, vel tunc quæ morum probitas ac scientia fidei existat, manifeste perquirant.' Shortly before the Reformation it was decreed, by a provincial Council (in the year 1529) that no one should be ordained without producing letters testimonial for three years from the parish in which he had resided, or from the University in which he had been a student².

As it is necessary that the Minister of the Gospel should be not only 'blameless,' but 'apt to teach,' great endeavours have been made by the Church in different ages to ensure competent knowledge and intelligence in candidates for holy Orders. It is decreed by many ancient laws and canons, that no bishop shall ordain such as are

¹ See Pearson, *Vind. Ign.* pt. II. cap. xiii. p. 155.

² Maskell, *Mon. Rit.* III. xci. ³ 1 Tim. iii. 2.

illiterate, and that any one doing so shall be punished¹. A good knowledge of holy Scripture was the first requisite: But even in the time of St Jerome there was reason to complain that this was too much neglected, and that there were very few teachers who understood the whole word of God². ‘Multi super evangelia bene disserunt, sed in explanatione Apostoli impares sui sunt. Alii cum in instrumento novo optime senserint, in psalmis et veteri testamento muti sunt.’ To remedy this evil, it was ordered by the canons, that the bishop, before he ordained any man, ‘was strictly to inquire into his life and manners, and especially concerning his knowledge of the holy Scriptures:’ and it was decreed by the second Council of Nice (A.D. 787) that before consecrating a bishop, the metropolitan should examine him, whether he were able to read with understanding the holy Scripture and the Canons³.

It has ever been the custom of the Church, from its first foundation, to set apart its ministers with public prayer and imposition of hands. For the earliest instances of this we may refer to the appointment of the seven Deacons, and the separation of Paul and Barnabas for the Apostolic Office⁴. The laying on of hands was called *χειροθεσία*, the Ordination *χειροτονία*. That the bishop was considered to be the ‘lawful authority,’ is not expressly stated by the Ante-Nicene fathers, but is evident from the writings of St Jerome and St Chrysostom, who say that it is only in the power of ordination that bishops are superior to presbyters. ‘Quid facit episcopus, excepta ordinatione, quod presbyter non

¹ See Comber *On the Ordination Service*, cap. i. 5. 9.

² *Adv. Pelag.* i. 9. ³ See Comber, i. 9.

⁴ Acts vi. 6; xiii. 2, 3. See also xiv. 23.

facit' ?' Ordination has always been a *public act*; and the importance of its taking place 'in the face of the Church' is strongly insisted on by St Cyprian¹, who adduces the instances of Eleazar², St Matthias, and the seven Deacons, and says; 'Deus instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientia fieri oportere, ut plebe præsente vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit examinata.'

The age for Ordination in ancient times was thirty at least for a bishop or priest, and twenty-five for a deacon. This was decided, as regards the first two orders, by the Council of Neocæsarea, A. D. 315, and as regards the diaconate, by the Council of Agde, A. D. 506; and these ages were fixed by canons of the Anglo-Saxon Church more than 1100 years ago³. The rule with regard to age was dispensed with (as our Church also allows) in cases of extraordinary merit. Thus Epiphanius was made deacon at twenty; St Remigius archbishop at twenty-two; Ussher was ordained deacon and priest on the same day, before he was twenty-one; and Jeremy Taylor at a still earlier age⁴.

The times for Ordination, appointed in the thirty-first canon, are the Sundays after the four Ember Weeks.

The inter-
rogatories.

The interrogatories put to the Candidates by the bishop are peculiar to the English Church.

¹ Hieron. *Epist. ad Evagr.* See Bingham, II. 3. 5.

² *Epist.* 68.

³ Numbers xx. 27.

⁴ Bingham, II. 10. 1, and 20. 20.

⁵ Elrington's *Life of Ussher*, p. 19; Comber *On the Ord. Service*, cap. I. § 7.

Upon the first of these, 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?' &c., Dean Comber has the following apposite observations: 'You will say, how shall we be directed in this matter so as not to be imposed on ourselves, nor impose upon others in so nice an inquiry? I reply, you must observe the question, and examine if you take this calling upon you with no other design than to serve God by promoting his glory and edifying his people. And this is Calvin's definition of the inward call in his *Book of Institutes* (which being published about ten years before the Ordinal of Edward VI., might probably be a guide to our Reformers in framing this question): 'That it is the testimony of our own heart, that we have taken this office neither for ambition, covetousness, or any evil design, but only out of a true fear of God, and a desire to edify the Church¹.' Now this we may know by duly considering whether it were the external honours and revenues that are annexed to this profession, or any other worldly end, that first or chiefly did incline us to the ministry? If so, we were moved by carnal objects, and led on by our own corrupt will and affections: but if our principal motives were spiritual, that is, a zeal for God's glory, and a desire to promote the salvation of souls, then we were 'moved by the Spirit and inwardly called by God.' I grant we cannot but know there are honours and rewards piously and justly annexed to this holy function, and as men we cannot but

¹ Calvin, *Instit.* iv. 3, p. 284; edit. 1667. Arcana vocatio—est bonum cordis nostri testimonium quod neque ambitione neque avaritia, neque ulla alia cupiditate, sed sincero Dei timore et ædificandæ ecclesiæ studio oblatum munus recipiamus.

hope for a competency of them; yea, this may be a subordinate motive; but I may say of the priesthood, as Christ of the kingdom of Heaven, it must be sought in the first place for itself, and the other only as additional consequences thereof¹.

Good motives are produced within us by the inspiration of the Holy Ghost: it is through them that He moves and influences us: and if we feel assured that our *leading* motive is the desire to promote God's glory and to be instrumental in saving souls (though other motives of a worldly nature be combined with this), we may safely answer the question in the affirmative.

The office
of a Dea-
con.

'It appertaineth to the office of a Deacon,' &c. The office of Deacon, originally instituted for the ministration of alms, was invested, even in the Apostolic age, with other functions of a purely spiritual nature. St Stephen and Philip preached, baptized, and worked miracles. That in after times the duties of the diaconate were always subordinate to those of the priesthood, is very manifest; though it may not be easy to ascertain precisely what they were, as no full description of them is given by any ancient writer. We learn, however, from Justin Martyr, that the Deacons distributed the consecrated elements to the congregation; from Tertullian, that they (as well as the priests) baptized only when authorized by the bishop; from Cyprian, that in the absence of the priest, they might receive the confession of penitents, and give absolution; from the canons of the Council of Ancyra (A.D. 314), that they were not allowed to consecrate the Eucharist; from Cyril of Jerusalem (in the fourth century), that they ministered to the

¹ Matt. vi. 33.

priest in the Communion-service; from Jerome, that they read the Gospel, and collected the oblations of the communicants, pronouncing aloud the names of those who offered; from the Apostolic Constitutions (fourth century), and from Chrysostom, that in the course of the Liturgy, it was their part to exhort or bid the people to prayer (κηρύξαι εὐχὴν), saying, 'let us pray,' or 'let us pray fervently' (δεηθῶμεν, δεηθῶμεν ἐκτενῶς), and in some prayers to repeat the words beforehand, that the people might the better join in them; from Theophylact (eleventh century), that they instructed the catechumens, and prepared them for baptism¹.

At the present day, owing to the increasing exigencies of the Church, the duties of the Deacon have been somewhat extended beyond the definition laid down in the Ordination-service; and there is no part of the priest's office from which the Deacon is now considered to be excluded, except the consecration of the Eucharist, and the giving of absolution. The reading of the Common Prayer by Deacons is recognized by the Act of Uniformity (13 and 14 Car. II. c. 4, § 22).

At the Ordination of priests, the priests present are required to join with the bishop in the imposition of hands; a practice for which apostolic precedent has been alleged, 1 Tim. iv. 14: 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;' μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου: but this application of the passage

Ordination of Priests.

¹ See Bingham, *Ant.* II. 20. He gives no clear instance of a deacon being permitted to preach in the ancient Church. Humphry, *On the Acts*, Introduction to chap. vi.

is not free from doubt, as it is not certain that the occasion referred to is that of Timothy's appointment to the office of presbyter. However that may be, the distinction between the two orders does not appear to have ever been observed in the Eastern Church, where the imposition of hands is in both cases made by the bishop alone; but in the West it is at least as old as the fourth Council of Carthage, A.D. 398, which decrees that 'when a presbyter is ordained, while the bishop blesses him, and lays his hands on him, all the presbyters who are present shall also lay their hands upon his head by the side of the bishop's hand.' 'Presbyter cum ordinatur, episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes presbyteri qui præsentes sunt manus suas juxta manum episcopi super caput illius teneant.' The assistance of the presbyters, however, is not essential, 'never having been considered in any other respect than as adding to the solemnity of the ordination, and as a mark of reception into the sacred brotherhood of priests'.

'Receive the Holy Ghost,' &c. This form is taken from the words used by our Lord on his first appearance to the Apostles after His resurrection, John xx. 22, 23: 'Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.' By this form the bishop confers the office of the Priesthood, and authority to pronounce absolution according to the forms prescribed in the Prayer Book; but both as regards the gift of the Holy Ghost, and the power of forgiving or retaining sins, the words of our Lord

¹ Maskell, *Mon. Rit.* III. 205.

must be considered to be used by the Church in a conditional, rather than in an absolute sense : the gift of the Holy Ghost is received by the priest, if he is worthy ; and the absolution which he is empowered to pronounce will be valid only in cases of true penitence.



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